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# CRITICAL REVIEW.

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For D E C E M B E R, 1791.

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*The Plays and Poems of William Shakspeare, in Eleven Volumes; collated Verbatim with the most authentic Copies, and revised: with the Corrections and Illustrations of various Commentators. To which are added, an Essay on the Chronological Order of his Plays; an Essay relative to Shakspeare and Jonson; a Dissertation on the Three Parts of King Henry VI. An Historical Account of the English Stage, and Notes. By Edmond Malone. Crown 8vo. 3l. 17s. Boards. Rivingtons, &c. 1791.*

IT is not wholly owing to the idolatry of the English for their favourite bard, that the works of Shakspeare have been published in various forms, and commented on by authors of different talents and pursuits. In his æra our language was changing its rugged manliness to more flowing expressions, and a less harsh construction; elegance was beginning to add a polish to what in force of expression could not be improved; and innovation, with its usual eagerness, hurried on the changes so rapidly, that, in a few years, the language of Shakspeare was obsolete, and in part forgotten. The early editors found it easier to correct than to restore; and with an ill-judged fondness for their author, with a wish of rendering him more generally pleasing, they softened what appeared to be deformities, and altered what they suspected might disgust. When the æra of sound, rigid, criticism arrived these successive efforts had greatly changed the poet, whose quaintness and fire pleased the ruder age of Elizabeth, and it was necessary to go back to sources, which time had partly injured, to seek information with difficulty traced: The eagerness of editors, the zeal of admiring commentators, have encountered these obstacles with much success. We see what Shakspeare wrote, and his fair fame has not been sullied by the discovery: we have brought to light the sources of his streams, and we perceive they are not his own. What he has, however, suffered in his character of originality, has been compensated by the address with which he seems to have managed his borrowed thoughts, and the ability with which he has connected them.

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with his own inventions. It may be asked, however, whether to investigations of this kind, there are no bounds. Must we search from whence he copied every line? Must we ascertain with anxiety every trifling word? These questions will be differently answered according to each critic's warmth of zeal, or the ardour of his pursuits. We have little hesitation in saying, that these minute enquiries *have* been carried too far; and, if we had earlier received a correct text, which the complaisance of some editors, and the indolence of others deprived us of, we should long since have ascertained as much as it was useful to know. The text is now sufficiently correct; and Mr. Malone has informed us, that the quarto editions are more correct than the first folio, from which Hemmynge and Condel in reality copied; and that the second folio contains the accumulated errors of the first and of its own editors. After this information, and copying Dr. Johnson's able Prospectus, Mr. Malone gives us an idea of the plan he pursued, in arranging the text, in the following terms:

' My late friend Mr. Tyrwhitt, a man of such candour, accuracy, and profound learning, that his death must be considered as an irreparable loss to literature, was of opinion, that in printing these plays the original spelling should be adhered to, and that we never could be sure of a perfectly faithful edition, unless the first folio copy was made the standard, and actually sent to the press, with such corrections as the editor might think proper. By others it was suggested, that the notes should not be subjoined to the text, but placed at the end of each volume, and that they should be accompanied by a complete glossary. The former scheme (that of sending the first folio to the press) appeared to me liable to many objections; and I am confident that if the notes were detached from the text, many readers would remain uninformed, rather than undergo the trouble occasioned by perpetual references from one part of a volume to another.

' In the present edition I have endeavoured to retain all the advantages which would have resulted from Mr. Tyrwhitt's plan, without any of its inconveniences. Having often experienced the fallaciousness of collation by the eye, I determined, after I had adjusted the text in the best manner in my power, to have every proof-sheet of my work read aloud to me, while I perused the first folio, for those plays which first appeared in that edition; and for all those which had been previously printed, the first quarto copy, excepting only in the instances of *The Merry Wives of Windsor*, and *King Henry V.* which, being either sketches or imperfect copies, could not be wholly relied on; and *King Richard III.* of the earliest edition of which tragedy I was not possessed. I had at the same time before me a table which I had formed of the variations.



ations between the quartos and the folio. By this laborious process not a single innovation, made either by the editor of the second folio, or any of the modern editors, could escape me. From the index to all the words and phrases explained or illustrated in the notes, which I have subjoined to this work, every use may be derived which the most copious glossary could afford; while those readers who are less intent on philological inquiries, by the notes being appended to the text, are relieved from the irksome task of seeking information in a different volume from that immediately before them.'

As to the Notes, Mr. Malone says, 'I have in general given the true explication of a passage, by whomsoever made, without loading the page with the preceding unsuccessful attempts at elucidation.' But at the same time he informs us, that not a single valuable explication of any obscure passage in these plays has ever appeared, which will not be found in the following volumes; in the first of these sentences, an editor less confident of his own abilities would have said, 'given *what appears to me to be the true explication.*'

In p. lvi. of his Preface, Mr. Malone indignantly answers those who insinuate that Shakspeare has been elucidated into obscurity, and buried in a tomb of notes; and asserts that 'if even every line of his plays were accompanied with a comment, every intelligent reader would be indebted to the industry of him who produced it.' At this declaration every *intelligent* reader will probably start; but we humbly beg leave to rank, in Mr. Malone's opinion, among *non-intelligents*; and to observe that, in our opinion, there are few passages in Shakspeare *worth understanding*, which every reader of common sense does not understand, with very little assistance.—And we must hint to those infected with the *Shaksperomania*; a circumstance which Mr. Malone's zeal has prevented his observing, that as no author has higher beauties than Shakspeare, so none has greater absurdities, or, occasionally, pages of more rapid nonsense. The beauties are generally familiar to all, without any comment: and what advantage a commentary on a trifling or absurd passage can afford, we are utterly at a loss to conceive. Notes on obsolete customs, and expressions, are undoubtedly proper; but a commentary on *every line* would be an useless load.

The stage-directions, as Mr. Malone proceeds to observe, are evidently not those of Shakspeare; and he has therefore regulated them. The play of Pericles, prince of Tyre, appears in the third volume; and Titus Andronicus, which is now well known not to have been a production of our great dramatist, is thrown into the tenth, after the Poems.

The Preface concludes with some account of preceding editors.

The other Prolegomena are nearly the same as in the edition by Johnson and Steevens. After the will, we find a mortgage by Shakspeare, in 1613, the signature of which, on a label of parchment, is engraved in a fac-simile: and Mr. Malone observes, that 'much has lately been said in various publications, relative to the proper mode of spelling Shakspeare's name. It is hoped we shall hear no more *idle babble* upon this subject.' This puts us in mind of a story told by sir Thomas More: a friar was disturbed in his sermon by an old woman chatting to a neighbour, 'hush,' said he, 'with thy babble, thou gossip in the red hood.' To which the old woman answered, 'marry who babbles most? I do but speak a word to a neighbour, and thou hast been babbling there for this hour.' To be serious: we judge, from many circumstances produced by Mr. Malone, that our great poet's name, in the orthography of his time, was *Shakspere*; and we think this a neater mode of spelling than the one adopted by the present editor, and others. In the first plate of fac-similia, the name is twice *Shakspere*, and once *Shakspere*: but in this new autograph, our poet, as Mr. Malone observes, 'neglected to scrape the parchment, in consequence of which the letters appear imperfectly formed.' What Mr. Malone takes for an *a* above the end of the name, we suppose to be *re* imperfectly formed; and the *re* of the former signatures nearly resemble an *a*. We believe that our poet had more sense than to attempt to write three letters, where there was but room for one, as in the signature before us. In Mr. Combe's will (p. 122.) the name is twice spelt *Shakspere*; nay, in the parish-register of Stratford upon Avon (p. 171.) the name is universally put *Shakspere*, down to the year 1623.

The first volume of this edition is divided into two parts, forming in fact two volumes; and the first of these, after the common Prolegomena, presents us with Mr. Malone's 'Attempt to ascertain the order in which the plays of Shakspeare were written,' first published in 1778. In this essay the order seems to be evinced upon as good materials as could be had; and we should think it no mean improvement if the arrangement here pointed out were observed in future editions; for Mr. Malone has, seemingly without reason, preserved that of the preceding editions, except in one or two trifling changes. This 'Attempt' is however extremely dry, and full of black-letter erudition. We are not a little surprised to find in this, and other parts of the Prolegomena, that Shakspeare was so far from being the original author commonly



monly imagined, that a great number of his plays are founded upon preceding ones of the same name or plot. The first part or volume closes with a short essay, proving that some anecdotes of Shakspeare, Ford, and Johnson, published in a news-paper by Mr. Macklin, the actor, in 1748, were forgeries of that stage-veteran, executed with singular skill and ability.

The Historical Account of the Rise and Progress of the English Stage, and of the Economy and Usages of our Ancient Theatres, was published, with the 'Attempt' just mentioned, about ten years since, in a Supplement to Johnson and Steevens' edition. This, with some additions, is now properly added to the Prolegomena before us; some of the most important of the additions are taken from papers discovered in Dulwich college, when this edition was nearly finished. These manuscripts completely clear him from the imputation of being the author of the contested plays, and particularly prove that *fir John Oldcastle* was the joint production of Michael Drayton, Anthony Mundy, Richard Hathwaye, and Robert Wilton. The *Winter's Tale* seems not to have been represented before 1613, and consequently must have been one of the poet's later works, though esteemed an earlier production in our Editor's 'Attempt.' In this collection also, the early *Hamlet*, which, from various circumstances, seems not to have been the work of Shakspeare, occurs; and Dr. Lodge's farcism against the foul lubber, who cried so miserably at the theatre—'Hamlet revenge'—is thus, to the great consolation of Shakspeare's admirers, removed from our immortal poet.

In p. 295, Mr. Malone supposes *Galiaxe*, an old play, to be *Julius Cæsar*: it is surely *Galiazzo*, a name of several dukes of Milan; and perhaps, if it could be found, the original of Shakspeare's *Tempest*. *Camdew*, which Mr. Malone thinks *Candia*, is apparently *Cambalu*, the old name of Pekin, in the travels of Marco Paolo, and others.

There are various little circumstances of curiosity respecting the early state of the stage, and we may add, the poverty both of players and poets, in these papers; but we scarcely find any thing sufficiently interesting for an extract.

In the progress of the work we perceive a Dissertation on the three parts of *Henry VI*. Mr. Malone shews that the first part is not written by Shakspeare.

To detract from the number of an author's plays would be an invidious task, if he had uniformly written well. Shakspeare's trifles and absurdities we may detract without injury; and it was with some pleasure that we followed Mr.

Malone in his disquisition on the authenticity of the *First Part* of *Henry VI.* This play certainly carries no intrinsic internal marks of genius, or of poetic fire: the language is cold and inanimate; and the imagery the artificial recollection of a classical reader. Our author, when urged by the argument of its being included in the edition of Hemynge and Condell, reluctantly allows, that the second and following scenes of the fourth act may have been Shakspeare's. In this part there are undoubtedly some lines worthy of Shakspeare; but Mr. Malone should have recollected, when he made the confession, that, in the second scene, is the passage from Hall, though it is the great scope of one of his chief arguments that our poet's historian was Hollinshed. Yet the speech of Talbot, full of rich and poetic imagery, and tinged with the true Shakspearean blot—a pun at the most serious moment—is in a very different style from the rest of the play.

The principal arguments are, 1. That the facts are inconsistent with those in the second and third parts. 2. That Cambridge's raising an army is inconsistent with what Shakspeare had himself said, in his undisputed play of *Henry V.* And, 3. That the pronunciation of Hecate is correct in this play, though it is erroneous in *Macbeth.* It will be evident, however, that these observations, though of some force, are inconsistent with Shakspeare's having revised this play at all, unless with Terence,

‘Id sibi negoti credidit *solum* dari

Populo ut *placerent* quas fecisset fabulas.’

Shakspeare certainly was indifferent about instructing his audience in history, and these little varieties would never lessen the pleasure of the spectators.

It is highly probable also, in Mr. Malone's opinion, that this first part could not have been written by the author of the two old plays, supposed to be first copies of the second and third part; but, in reality, the production of some earlier author, and the prototype only of Shakspeare's dramas, the foundation of his future structure. These positions are supported with no slight probability, and greatly elucidate the spirit and fertility of Shakspeare's genius, by comparing different corresponding passages. On the whole, this essay is a very able one: it seems to be highly probable, that Shakspeare did not write the *First Part* of *Henry VI.* and only altered the two subsequent parts. We think also that Mr. Malone has sufficiently proved *Titus Andronicus* not to have been the work of our bard, who only added different passages to it. *Pericles* is restored to him, though the whole is certainly not his own work. We forgot to mention that,



that, in this edition, those passages in the second and third parts of Henry VI. which Shakspeare seems to have added, and those which he enlarged and amended, are distinguished by a careful collation of the original dramas: the internal evidence very commonly supports the distinctions.

The greater part of the new notes appear at the end of volume X; but they are not of very great importance. It is curious to find the story of the Jew of Venice in an eastern MS.; and, though some of the circumstances are a little suspicious, we shall transcribe it, as we have lately begun to trace, with more accuracy, the connection between the literary history of the Eastern and Western World.

\* In a Persian manuscript in the possession of ensign Thomas Munro, of the first battalion of sepoys, now at Tanjore, is found the following story of a Jew and a Mussulman. Several leaves being wanting both at the beginning and end of the MS. its age has not been ascertained. The translation, in which the idiom is Persian, though the words are English, was made by Mr. Munro, and kindly communicated to me, together with a copy of the original, by Daniel Braithwaite, esq.

"It is related, that in a town of Syria a poor Mussulman lived in the neighbourhood of a rich Jew. One day he sent to the Jew, and said, lend me one hundred dinars, that I may trade with it, and I will give thee a share of the gain.—This Mussulman had a beautiful wife, and the Jew had seen and fallen in love with her, and thinking this a lucky opportunity, he said, I will not do thus, but I will give thee an hundred dinars, with this condition, that after six months thou shalt restore it to me. But give me a bond in this form, that if the term of the agreement shall be exceeded one day, I shall cut a pound of flesh from thy body, from whatever part I choose. The Jew thought that by this means he might perhaps come to enjoy the Mussulman's wife. The Mussulman was dejected and said, how can this be? But as his distress was extreme, he took the money on that condition, and gave the bond, and set out on a journey; and in that journey he acquired much gain, and he was every day saying to himself, God forbid that the term of the agreement should pass away, and the Jew bring vexation upon me. He therefore gave a hundred gold dinars into the hand of a trusty person, and sent him home to give it to the Jew. But the people of his own house, being without money, spent it in maintaining themselves. When he returned from his journey, the Jew required payment of the money, and the pound of flesh. The Mussulman said, I sent the money a long time ago. The Jew said, thy money came not to me. When this on examination appeared to be true, the Jew carried the Mussulman before the cazi, and represented the affair. The cazi said

to the Mussulman, either satisfy the Jew, or give the pound of flesh. The Mussulman not agreeing to this, said let us go to another cazi. When they went, he also spoke in the same manner. The Mussulman also asked the advice of an ingenious friend. He said, 'say to him, let us go to the cazi of Hems\*. Go there, for thy business will be well.' Then the Mussulman went to the Jew, and said, I shall be satisfied with the decree of the cazi of Hems; the Jew said, I also shall be satisfied. Then both departed for the city of Hems†. When they presented themselves before the judgment-seat, the Jew said, O my lord judge, this man borrowed one hundred dinars of me, and pledged a pound of flesh from his own body. Command that he give the money and the flesh. It happened that the cazi was the friend of the father of the Mussulman, and for this respect, he said to the Jew, 'thou sayest true, it is the purport of the bond; and he desired that they should bring a sharp knife. The Mussulman on hearing this, became speechless. The knife being brought, the cazi turned his face to the Jew, and said, 'arise, and cut one pound of flesh from the body of him, in such a manner, that there may not be one grain more or less, and if more or less thou shalt cut, I shall order thee to be killed. The Jew said, I cannot. I shall leave this business and depart. The cazi said, thou mayest not leave it. He said, O judge, I have released him. The judge said, it cannot be; either cut the flesh, or pay the expence of his journey. It was settled at two hundred dinars; the Jew paid another hundred, and departed." MALONE.

The following notes we select only as a specimen of our Editor's diligence, and the minuteness of his enquiries.

'In sir Henry Herbert's office-book, which contains a register of all the shews of London from 1623 to 1642, I find, 'a licence to Francis Sherret, to shew a *strange fish* for a yeare, from the 10th of Marche, 1635.' In that age, as at present, not only beasts and fishes, but human creatures, were exhibited, and the defects of nature turned to profit; for in a subsequent year the following extraordinary entry occurs, which ascertains a fact that has been doubted:

'A license for six months granted to Lazarus, an Italian, to shew his brother Baptista, that grows out of his navell, and carryes him at his syde. In confirmation of his majesty's warrant, grant-

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\* Hems-Emessa, a city of Syria, long. 70. lat. 34.'

† Here follows the relation of a number of unlucky adventures, in which the Mussulman is involved by the way; but as they only tend to shew the sagacity of the cazi in extricating him from them, and have no connection with Shylock, I have omitted them. T. M.'



ed unto him to make publique shewe. Dated the 4. Novemb. 1637.  
MALONE.

‘For the blood-bolter’d Banquo smiles upon me;] The epithet *blood-boltered* has been entirely misunderstood. It is a provincial term, well known in Warwickshire, and probably in some other counties. When a horse, sheep, or other animal, perspires much, and any of the hair or wool, in consequence of such perspiration, or any redundant humour, becomes matted in tufts with grime and sweat, he is said to be *boltered*; and whenever the blood issues out, and coagulates, forming the locks into hard clotted bunches, the beast is said to be *blood-bolter’d*. This precisely agrees with the account already given of the murder of Banquo, who was killed by a wound in the head, and thrown into a ditch; with the filth of which, and the blood issuing from his wounds, his hair would necessarily be hardened and coagulated. He ought, therefore, to be represented, both here and at the banquet, with his hair clotted with blood. The murderer, when he informs Macbeth of his having executed his commission, says,

‘————— safe in a ditch he bides,  
With twenty trenched gashes on his head,  
The least a death to nature.’

And Macbeth himself exclaims,

‘Thou can’st not say I did it; never shake  
Thy gory locks at me.’ MALONE.

Mr. Malone has corrected the text of Shakspeare with uncommon care, as appears by the quotation already given; and his Edition is not only more convenient in size, but in every other respect, superior to any that has hitherto appeared.

\*\*\* The Proprietors have published an edition in seven volumes (price 1l. 8s. bound), accurately printed from the text of Mr. Malone’s Edition, with select explanatory notes.

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*A full Inquiry into the Subject of Suicide. To which are added (as being closely connected with the Subject) Two Treatises on Duelling and Gaming. By Charles Moore, M. A. 2 Vols. 4to. 2l. 2s. Boards. Rivingtons. 1790.*

THE natural horror implanted in our minds, on the prospect of death, with the uncertainty of our condition in a future state, stands in the place of positive laws against suicide, and renders the crime a rare one. These natural feelings are so strong and lively in every species of animal, that instances of suicide have been commonly supposed so many cases of madness; and the judges, with a laudable humanity, have determined according to this supposition. Words may be multiplied to prove, that

that suicide does not always originate from madness; but such discussions are generally verbal, and unsatisfactory. There must be some alienation of judgment, which can stifle the natural feelings; there must be some defect in reason, which can enable the suicide to conquer in a contest against such powerful antagonists. Disappointment, it may be said, in a favorite object, may occasion life itself to have no longer any attractions: this is not true; for we are not entirely attached to life on account of the pleasures which attend it; the most miserable, whose existence not one moment of ease renders tolerable, to whom hope cannot afford one cheerful ray, will still look on death with terror. A memorable instance of this kind is said to have occurred in France, when the cruelest punishments were not uncommon. A man was broken and exposed on the wheel: his friend continued near him, in this dreadful situation; and at last said,—‘I can give you some comfort; the executioner has given your companion the coup de grace, and is coming to you: your sufferings are almost at an end.’—‘Tell him,’ said the tortured wretch, that I am dead already.’ The mind that, in any situation, can look on death without terror, must be agitated by passions which conceal the object, or a temporary derangement that misrepresents it. Cowardice is another supposed cause of suicide, which has occasioned many idle contests. The man may be said to be a coward, who, by a momentary pain, escapes a life of shame or misery; but, to endure *that* momentary pain, is no cowardice, if the judgment is cool and clear.

Mr. Moore has expanded this subject with great ingenuity; and almost exhausted, what history has related or morality preached. Yet we fear the extent of his observations will lessen their utility. He who reads it at his ease, will not rise up with a greater abhorrence of the crime than he had before; nor will enthusiasm, or disappointed ambition, the man who labours under a painful incurable disease, or looking with a vacant listless eye over the various objects of enjoyment, finds each pall on the sense, attend to a laboured discussion of a vast and disproportioned extent. Little fame can follow having successfully combated against a position which few maintain, and fewer argue for but from love of contest or desire of fame. The credit of diligence, of learning, and of extensive collection, can be the only meed; and even these we almost wish had been more profitably employed.

The great object of our author is, to unite the several parts and branches of this subject ‘into one and the same work; to consider it on natural, social, moral, and religious grounds;’ its general and particular guilt, with an examination of the various



various arguments which have been adduced in its favour. The history of the subject follows; and the different opinions of the antients on suicide are next considered. Under this head, it is designed to compare 'ancient and modern suicide, to the great disgrace of the latter.' It is unfortunate that we cannot kill ourselves with so much dignity as the antients, and that the anxious care, ne non procumbent honeste, be not studied as a science. Suicide, as practised in the ages subsequent to the appearances of Christ, and an examination of the works of different authors, conclude the treatise.

'With respect to the general course of arguments used against suicide, the author has not sought to draw them from deep and metaphysical researches into the abstract nature of man, but has deemed those to be most important, which are most plain and obvious to all capacities: for which reason he has proceeded on that common, but just distinction of our duty "to God, our neighbour, and ourselves." If the suicide can maintain his ground against the duties arising from these situations and interests, he has nothing to fear from more abstruse arguments; but if he fail here, it is not the most acute subtilty of metaphysical reasoning that will defend him. The principles of moral duty, being founded on plain and common sense, and being calculated for general and vulgar use, are better illustrated by familiar arguments than by the abstract deductions of metaphysical inquiry. Hence however some difficulty arises to a moral writer in these latter days, how he shall guide his pen in enlarging on any moral subject. If he pass by all common arguments, as having no charms of novelty to recommend them, he probably omits the most powerful considerations that can be advanced to establish the point in view; if he expatiate on such, as being most to his purpose, it will be difficult to escape the charge of plagiarism. All then that remains for him to do is to form new arrangements of old ideas, to clothe them in new language, and to endeavour to make up in precision and perspicuity, whatever he may seem to want in originality. And thus perhaps he may be able to gain some credit by the adoption, where he could have none from the birth.'

The first part relates to the general guilt of suicide; and, as it will scarcely be expected that we should follow our author minutely in a work, (which we have owned that we think an unprofitable one) we shall, in this, as in other places, notice only a few of those more important particulars, in which Mr. Moore has succeeded well, or in which he seems to have failed. In the first chapter, he distinguishes very properly the different degrees of guilt in suicides; for, though we consider them all as in some degree insane, there is undoubtedly  
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guilt often incurred in yielding to despair, distraction, or disappointment, when reason is given to enable us to combat with adversity, and fortitude to bear the ills of life. The next object is, therefore, to trace the remote causes, which our author very properly resolves into those modes of education, and ways of life, which weaken the mind, and render it incapable of bearing any disappointment in its pursuits. The more immediate causes are next considered, and their different degrees of guilt distinctly traced. The question, how far the suicide may be styled courageous, is very properly stated, by considering courage as the mean between fear and rashness, while the suicide is urged only by the extremes.

The second part, on the special guilt of suicide, is very copious and elaborate. But the author, we think, has mixed his general doctrines too closely with his particular objections. If he had once clearly shown that suicide was a crime in a religious, a moral, and a political view, no particular circumstances could have lessened the guilt. We have said that suicide was seemingly prevented by the love of life, implanted in our breasts by the creator of all things, rather than by positive precepts. Mr. Moore takes great pains to show, that, if not positively, it is by implication prohibited by the sixth commandment; and the injunction, that we should do with respect to our neighbours what we wish them to do with respect to us. We do not see that he proves, with sufficient force, one part of his argument, viz. if the law, which enjoins the reciprocal duties, does not prevent a man from killing himself, it does not prevent him from killing his neighbour. In fact, there is no particular precept relating to suicide, and a precept against madness and disease would have been as reasonable.

Dr. Donne, in a curious work, entitled *Biathanatos*, contended that suicide was, by fair implication, admitted in the Scriptures; and our Saviour's voluntary death was an instance of this kind. Mr. Moore is correct, when he observes, that the silence of the Scriptures on any historical subject, is not to be brought as an admission of the legality of an action; but, when he alledges that the suicides of sacred history were of too bad characters to be brought as examples, it must be considered as the resource of a reasoner at a loss for arguments. The instances of self-murder, in the early ages of the church, to avoid apostacy, to preserve virginity, &c. are difficult subjects for our author's casuistry; even at last he almost gives up the point, or is glad to escape from it.

It would be a laborious task to cull out all that has been said on these occasions by the primitive fathers; it may suffice to observe



serve here, that the case of virgin-suicide seems most to claim their pity and even their approbation; nor have they failed to admit the names of many such women into the lists of martyrs; and yet it would be difficult (as was before observed) to reconcile even their self-destruction with any solid principle of Christianity. But seeing that the judgments of God are incomprehensible and the depth of his counsels beyond our finite capacities to discover, it would be a great instance of our uncharitable disposition to pretend to determine the state of such in the other world, who have upon very extraordinary accounts been tempted to commit suicide. "This is one of God's secrets (says Taylor on this subject), which the great day will bring to light." The times of tribulation and persecution for the cross of Christ are now happily at an end. We shall seldom be called on to maintain our faith at the hazard of our lives, or be put to the trial of becoming martyrs to our religious opinions. As these violences have ceased, so with them must even these pretences to the lawfulness or expediency of religious suicide have also ceased. The glory of God is now to be pursued in our "Lives," not by our voluntary deaths; nor does there remain any one rational or even enthusiastic ground for suicide in the christian of these days. When it is perpetrated, as the winding up a life of iniquity and sin, (as is too generally the case) it never reasons on Christian, but philosophic grounds; and on the principles of that philosophy alone, which not only scorns to be improved or enlightened by revelation, but is also frequently under the prejudice of some strong passion. From whence there is sufficient ground to maintain, that when suicide is at all imputable, (as not flowing from some degree of insanity) it either proceeds from acknowledged, practical sin, or from speculative scepticism and infidelity, or from the conjunction of both. It would be hard to find an instance in these days, or in those preceding them, since the storms of religious persecution have ceased of a "practical believer in Christ," who at the same time enjoyed a sound share of health, who either put an end to his own life on the result of cool deliberation, or argued in favour of the practice in others.'

The history of opinions respecting suicide is very full; commencing with the doctrines of the Bramins, proceeding to the harsh followers of Odin, the sanguinary Druids, and the various sects of ancient philosophers. From collections of this kind, it is not easy to select a specimen. We shall prefer, however, Mr. Moore's reflections on the death of Cato: the quoted passages relate to the supposed sentiments of Cato in the third book of Tully's *Tusculan Questions*.

'According to this doctrine of Cato, the stoic philosopher is only

only answerable to himself, that is, to his own dignity of character, for his life or death; and we find this illustrious man exemplifying this doctrine in his own practice. Too indignant to owe either life or death to the will of a conqueror, or to be of less consequence in the state than he had been; too inflexible and unconcerned for "Externals" to listen to the cries and distresses of his own friends and family, Cato thought the "seasonable" moment was arrived, in which he could quit the world with most glory to himself, and he embraced it accordingly. But should he not rather have considered, that whatever personal fame he might acquire by this contempt of his own life, he must gain it by renouncing the concerns and interests of his country, when she stood most in need of his example and assistance; by forsaking his dependants, friends, and family, when they most required his advice, protection and presence? The character which Cato supported through life, was wonderfully great, and his name seems to have been repeated with rapture by the writers of those times. "His glory (says one) can neither be increased by flattery nor lessened by detraction." "He was one, who chose "to be" rather than "to appear good,"" says another:—and a third—He was the very image of virtue, and in all points of disposition more like the Gods than men. He never did right, that he might seem to do right, but because he could not do otherwise. That only seemed to him to be reasonable which was just. Free from all human vices, he was superior to the vicissitudes of fortune." In short he seems to have been represented as an instance to what an height of virtue, resolution and constancy the knowledge and practice of philosophy could exalt the human mind. But let it be remembered, that it was human or unenlightened philosophy alone, which guided a Cato's steps; as through life so also in its awful close. His principles of stoicism would naturally lead him to rejoice in such an opportunity of dying; and he therefore gladly seized the occasion that was offered him of fulfilling his own maxims. To have died in any less distinguished manner might not have become the firmness of a Cato;—to have died as he did, would be ridiculous and absurd in most others. As his conduct therefore through life gave a lustre to his death, so did he by his death consistently wind up the austerity of his life. Conscious of this consistency between the scenes of life and death; and that all men were not born to be practical stoics, Cato recommends not to his son or his dependents in Utica to follow his own example, but rather to throw themselves on the mercy of the conquerors.

Our author particularly combats the doctrines of Seneca and Epictetus on these subjects; and concludes with a pertinent remark, that modern philosophers cannot with propriety take shelter under the banners of this sect, till they have first imi-  
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tated their virtues. The other remarks from Cicero, and the different facts relating to the suicides of antiquity, are singularly interesting and entertaining. Independent of the principal object, we have not met with a more agreeable miscellaneous collection of ancient sentiments and doctrines, more agreeably disposed or more advantageously related. The conclusion we ought to select.

‘ Though upon the whole then the opinions of the ancient philosophers (a few excepted, but those evidently of the better sort) must be adjudged to be favourable to suicide in many cases, yet let not the modern self-murderer offer to hold up his head on the notion of his being acquitted by such respectable authority. For in the first place its most strenuous advocates the stoics allowed not its perpetration, as a refuge from crimes and vices; and therefore they would have excluded the bulk of modern self-murderers from all connexion with their sect: so that at best the present race of suicides could only have ranked with the gross herd of Epicurus. Again; it must ever be remembered, that the ancients were surrounded with difficulties and uncertainties relative to a future state; and that therefore their reasonings on these points were proportionably vague, contradictory \*, and erroneous. They reasoned however as well as the dim glimmerings of natural light enabled them to do; and would the moderns but make as good use of their superior advantages, they could not but draw more firm and stable conclusions than many of the sages of antiquity did, concerning the nature of God, of the soul, and of futurity; and consequently of the basis of social union, moral obligation and religious duties:—all which evidently tend not only to discountenance, but to reprobate the practice of self-murder.’

The various laws and customs of antiquity, on this subject, are equally entertaining. The ancient suicides are divided into the ‘selfish,’ who killed themselves to avoid pain; the ‘necessary,’ to avoid dishonour; and the ‘dignified,’ who died voluntarily for the good of others. If the first class are censured, the others are not commended; and no ancient instance, however commendable it may appear, can, it is alledged, be an excuse for those who have been enlightened and instructed by the gospel.

The last part of the History of Suicide is its continuation in modern times, particularly after the introduction of Christianity, when, from a gloomy mistaken system, it was for some

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\* Lactantius, Div. Inst. LIII. sect. 18. infers, that even the philosophy, which formerly led to think the soul immortal, was a pernicious sort of wisdom, because it frequently led its abettors to commit the foul crime of suicide, in order to enjoy immortality so much the sooner.

time frequent. The opinions of the fathers, the decrees of popes and councils, on this subject, are given at some length; and, if this history is less interesting than the former parts, it is because it is not enlivened by those fascinating instances of heroic virtue which are conspicuous in the severer ages of Rome.—The last subject is a comparative view of the frequency of this practice in different kingdoms, chiefly as it appears with a view to exculpate our own countrymen from a peculiar partiality to this species of cowardice or insanity. The ode, introduced in the notes, is in many respects beautiful and animated. It is written by a lady, and entitled, *The Progress of November*. We shall present a stanza or two to our readers.

‘ Bright on my harp the meteors gleam,  
As glancing through the night they shine;  
Now the winds howl, the ravens scream,  
And yelling ghosts the chorus join:  
Chimeras dire from Fancy’s deepest hell  
Fly o’er yon hallowed tower, and toll the passing bell.’

‘ Now prowls abroad the ghastly fiend  
“ Fell Suicide; ”—whom phrensy bore,  
His brows with writhing serpents twined,  
His mantle steep in human gore.  
The livid flames around his eye-balls play,  
Stern Horror stalks before, and Death pursues his way.

‘ Hark! is not that the fatal stroke?—  
See where the bleeding victim lies!  
The bonds of social feeling broke,  
Dismayed the frantic spirit flies.  
Creation starts, and shrinking Nature views,  
Appall’d the blow which Heaven’s first rights subdues.’

The causes of English suicide are said to be unevenness of temper, a want of equanimity; and this is deduced from a sedentary life, animal food, &c. supported by the frequency of nervous complaints. But the whole of the discussion is theoretical. We doubt of the fact, that this crime is particularly frequent in England; but we are certain that the causes are imaginary.

The second volume contains a review of the different works which have been written in defence of suicide, and a confutation of their principal arguments: even those, where suicide is incidentally noticed with the appearance of approbation, are examined with rigour. Dr. Donne’s *Biathanatos*, Hume’s *Essays*, and *The Sorrows of Werter*, are the most offensive works



works of this kind: fir Thomas Moore's *Utopia*, the *Persian Letters*, the *New Eloisa*, Eustace Budgell's last *Apology*, introducing the authority of Addison from the death of Cato, *Love and Madness*, as it contains an account of the voluntary death of Chatterton, with several others, are also noticed with less severity. The author ought surely to have known, that Chatterton did not die from want; and it is a most unjust reproach, that those for whom he laboured would not allow him sufficient for his support. We have more than once had occasion to advert to this circumstance. Some curious and uncommon instances of suicide are collected from different authors: indeed Mr. Moore's industry is singularly conspicuous.

The last chapter contains some very useful reflections as preservatives from this crime. These we cannot with advantage abridge; but may conclude our account with some general remarks on this work and on its subject.

We need scarcely repeat, that the instinctive horror of death speaks in the most unequivocal language, that the Almighty Creator meant not that we should voluntarily forsake the post allotted us, when pain, disease, distress or disappointment, rendered life no longer an object of desire; for, in all these circumstances, the horror of death continues. While this feeling exists, positive precepts will not be more persuasive, and the absence of such precepts is consequently no proof that suicide is not a crime. But, on the other hand, it may be doubted, if reasoning on the other side would ever be convincing. The state of mind which can stifle the love of life, will prevent the operation of the soundest arguments; and, when an author injudiciously trusts himself with the examination of situations and motives, he will find it difficult always to be decisive, and may probably offer to the sick mind some circumstance similar to his own condition, where it is not easy to prove suicide criminal. Though writings against the crime be not always useful, those in which its guilt is palliated, or the action defended, are highly pernicious. A concealed spark may be soon roused into a flame; and that diseased constitution, which can turn even wholesome aliment into poison, will soon render the slightest poison highly virulent. In this way, Addison's *Cato*, though the conclusion is defensible on the grounds of historical fact, a consistency with the stoical philosophy, and guarded by the subsequent reflections, has been of a pernicious tendency. Werter's example, where the interest is engaged, and the affections fascinated, is more so; nor can we think *Eloisa*, and other works, where the arguments on the opposite side are at least equally able, or perhaps more convincing, for the reasons just given, free from danger.

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But the poison is loose : it is imbibed with every breeze, and the antidote is inefficient, when the vitals are already infected. Our author has laboured with diligence ; but, if he wished to check the premeditating suicide, he has said too much ; to him, who looks on the crime with horror, he has not added to the abhorrence. Was not Mr. Moore aware that the fancied splendor of an example was much more seducing than the humble moral at the end ?

The two other treatises, contained in the second volume, are, in some measure, connected with the subject. Duelling is a kind of self-murder, as it is a voluntary exposure to danger ; and gaming ends either in duelling or suicide : it, at least, weakens the mind, and raises the most violent and destructive passions. In the first of these tracts, our author considers the duel as practised by the earlier nations, and the modern duel. The origin was a kind of ordeal trial among the Goths, on the supposition, that heaven would interfere and support innocence. When the oppression of the barons endangered innocence, and roused the spirit of chivalry, the duel was more frequent and more justifiable, if it did not go beyond these limits. When the knight interfered in the quarrels of others, and espoused their cause, or, when he fought only for the honour of victory, it was reprehensible. From the martial spirit of the age, the duel did not decline with the causes that contributed to support it : modern honour, 'jealous, quick in quarrel' still continued to resent real or fancied affronts ; and before the close of the 15th century, it was certainly at a formidable height. The history, of which we have given the outline, is compiled in a manner both pleasing and accurate ; and it is followed by an account of the various edicts published to restrain it. Mr. Moore then proceeds to reprehend this practice, and endeavours to show, that the person who falls is really guilty of his own death, and his murderer only an accessory. Laws will undoubtedly be ineffectual, till some change takes place in opinions ; and the principles of modern honour are either given up, or rendered ridiculous. His address to the gentlemen of the army, among whom this new arrangement must probably begin, is very able and judicious. From the duellist's defence of this practice and the answer, we shall select a passage or two.

• But whatever be the causes and incitements to courage, its actual exertions will always meet with admiration, because men look up to its achievements with a degree of fear and respect ; and they pay a deference to its possessor, because they either feel themselves secure under his protection, or dread the effects of his prowess. Besides, the destroyers of men having been always more celebrated



than their benefactors, and the dazzling spendor of conquest having been made the favourite theme of poets and historians, no wonder that personal courage has ever been held in such high estimation, gained so much applause, and almost adoration. But it is melancholy to reflect, that the duel should ever have been the test of personal courage and honourable report; inasmuch that a man once stigmatized for a refusal (whatever were his motives) must be deemed ever after incapable of performing one honourable action, or of deserving the attention of his equals in life. For supposing this refusal to have proceeded from a principle far superior to what is usually called courage, viz. from a magnanimity of temper capable of exalting its line of conduct above the frowns of fashion, and of following up in practice the suggestions of its own judgment and conscience in abhorrence of the duel—what injustice and inhumanity is exercised in excluding such a truly honourable character from polite society; to which we ought rather to look up with respect and deference, as an example most worthy of imitation! Or even granting (what however is not always to be granted) that personal courage was wanting in a refusal of the duel, yet though bravery be a “necessary and professional” quality in the military order, when exerted against the public enemy, why the idea is from thence is to be conveyed into the walks of private life amid peaceable subjects, as the test of “their” honourable conduct, is not perhaps so easy to account for, and still less to justify.’

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‘It is still further urged in behalf of the practice, “that it is the general promoter of politeness, courtesy, and good manners amongst all the different orders of gentry; that without such a barrier against the encroachments of rudeness and ill-breeding, all the pleasures of social and agreeable intercourse would be in danger of degenerating into gross freedoms and habits of incivility; whereas now gentlemen are kept within due bounds of speech and courteous behaviour, as knowing they cannot offend without hazard of the duel.” But here again facts and experience prove the contrary. Are the first introducers of this practice into Europe most conspicuous for their extraordinary share of politeness, or for their rude barbarity? are the ages that succeeded their irruptions (and which were maddened with the fury of the duel) most distinguished in the annals of history for their uncommon courtesy of manners, or for their gross ignorance and fierceness of conduct? Or can it be denied, but that, as improvements in society and good government stole gradually on, the duel became less and less countenanced in public, and that princes began to issue severe edicts against its practice? This evinces the sense of it that prevailed in the hour of cool and deliberate judgment. When the human mind opened to the convictions of truth and reason, and the sun of science arose

and dispelled the thick clouds of ignorance and superstition, more enlarged ideas were introduced into every part of legislation; public justice began to rear its venerable head, and to oppose its own legal awards against the partial and vague determinations of private revenge.'

The case of those, who though they abhor the principle deem it necessary to comply with the practice, is considered; but here the moralist and the man of the world can seldom agree. Our author admits that a life of honour is to be preferred, but that the difficulty lies in the meaning or interpretation of the term. It is not perhaps in the power of every one to decline a duel, consistently with a life of reputation; but it is in the power of every person not to seek, with a sanguinary brutality, the life of his antagonist. Those who can avoid it should undoubtedly do so: the others, who offend, can scarcely be punished. Is death the expiation? the duellist has already shown that his life in his estimation is of little value, compared with real or fancied reputation. Is it shame? let us pause a little, and ask, if for man to be afraid of man ought to be a reproach? He may defend his own life, it may be added, but not seek that of the aggressor. Are our streets then to be the scene of civil brawls? and is the coward, the base, dastardly wretch who can bully, when he knows that a peace-officer is within call, to insult the noble and the brave? No: the present system is indefensible: but, while a manly spirit revolts from the alternative; while outrages and inconveniences are not very frequent according to the established plan, we cannot join, with the limitations already mentioned, in the method proposed by our author.

Gaming is the last subject, in which, we fear, Mr. Moore's attempts will be equally useless. While the love of money, the ambition of conquest, an employment for the aged and idle, as well as an agreeable agitation of mind, with alternate hope, expectation, enjoyment, and depression, for every rank, possess attractions, gaming will prevail. Our author's extensive history of the prevalence of gaming in every age and every climate is a sufficient proof of its universal power. He pursues the subject by tracing the origin of dice, cards, and the amusements of the turf, particularly following their progress in this country. This historical account is very entertaining; but it is almost wholly collected from different authors, and scarcely the object of our present attention. Mr. Moore next examines the different kinds of gambling, and sometimes shows himself such an expert professor, that we should almost have expected, that, as a 'loser, he had a right to speak.' He suggests, however, his own apology, in the well known line—



*sit mihi fas audita loqui.* His preventive of gambling is, as in the case of duelling,—shame; but where all ranks are fond of play, who will join in decreeing a punishment, of which each legislator may be the victim? Who will say, that he never will be a gambler? It is a vice, which grows with indulgence; and, when the game is trifling, it soon ceases to interest the mind. The stake is increased, and, in time, loses its influence. Like the dram-drinker, the gamester continually increases the stimulus, as his former draught becomes insipid. We know but one game, which is of itself sufficiently interesting to preclude the necessity of a stake: it is chess.

We cannot perhaps, on the whole, add any thing to the character, which our reader will collect, of this author. We must leave him with the best consolation to an amiable ingenious mind, having earnestly endeavoured to serve mankind in their dearest interests, both temporal and eternal. His time has been employed in an attempt to do good; and whatever may be the event, the labour, from a consciousness of the benevolent design, will of itself be an ample reward.

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*Essays, Philosophical, Historical, and Literary. Vol. II. 8vo. 6s. Boards. Dilly. 1791.*

WE reviewed our author's first volume in the LXVIIIth of our Journal, and if we failed in conveying to the world our opinion of its excellence, the fault was not intentional. On referring to our account, we can scarcely reconcile it with the accusation we have more than once heard, that Mr. Belsham's *Essays* (to Mr. Belsham we understand we are indebted for both volumes) have not been treated by the periodical critics with sufficient respect. We mean not most distantly to insinuate that the accusation came from him; and though we have employed a line or two in our excuse, it will be dismissed immediately from our thoughts without the smallest influence on our conduct.

The first Essay in this second volume is on Immaterialism, and chiefly relates to one argument. 'The power of sensation and perception never having been found but in conjunction with a certain organised system of matter, we ought, as philosophers, to conclude, that this power necessarily exists in, and results from, that organised system, unless it can be shown to be incompatible with other known properties of the same substance.' This argument, which we have transcribed in the words of Dr. Priestley, quoted in this volume, is the object of Mr. Belsham's attention in the present Essay. The answer depends on this principle, that divisibility is the property of matter, and whatever is the property of the whole must be the property

perty of each separate part; but perception is indivisible. It is not our business to engage in metaphysical contests; but, as we must alledge that, in our opinion, Mr. Belsham has mistaken the argument, it is necessary to explain our idea of it. The force of the observation depends on the word organization or arrangement; and it is intended to prove that, allowing matter to be inert, motion may arise from the construction of the machine: if, therefore, any one quality, not essential to matter, may be thus superinduced, another may be added. Mental functions are not more explicable if we admit of an immaterial principle. The spring of a watch, for instance, is material, but from the organization in a peculiar state, it is the cause of motion. This we admit is no explanation of perception, but it is an illustration of the argument, which is designed to prove that, as perception is always united with a particular structure, it may be philosophically supposed to depend on it: the connection is, in no view, accidental or arbitrary. But it is easy to come nearer to this subject: steel is a material substance peculiarly organized: in particular circumstances it is attracted and repelled either by other steel or by the ore of iron. It will not admit of this action when rusted, and other external causes will modify or prevent it. This peculiar organization may admit a fluid to circulate through it; or it may put the fluid existing in it, as a fluid probably exists in all bodies, into a particular active state. These are circumstances which our author's reasoning does not affect. Again: in chemical compounds, he contends, that the effects consist only in different directions of the common actions of matter, for all action is reduced to attraction and repulsion. This is true, and the organization does not in this instance influence the event. While the properties, however, are different, we may style these compounds new ones. Our author, in this Essay, combats also Mr. Cooper's arguments for materialism, noticed p. 142. of the first volume of our New Arrangement, sometimes with success, for we have already observed, that they are not all of equal force. But, on the whole, he has not cleared up any of the obscurity which, in our review of Mr. Cooper's Essay, we observed hung over the subject.

The second Essay in this volume is on the reign of James II. and this is followed afterwards by Essays on the Reigns of King William and Queen Anne. It is easy to see our author's object in these historical details. The chief design is to trace the origin and various fortunes of the test act, and to defend the revolution from the indirect insinuations of sir William Blackstone. We always with great regret differ from our very able author; but when he combats opinions opposite to our own, we cannot be so complaisant as to yield to him what we have contended



contended for with other writers. His historical details are, however, in general, candid, and often correct. His account of the irregular, inconsiderate, and rash conduct of James, is a well-connected representation of facts, though some authors will not agree with him in one point, that 'the great majority of the more intelligent and respectable Dissenters viewed his gross and palpable attempts to deceive them, by general indulgences, with contempt and indignation.' The addressees of those who were flattered by the concessions are before us; the marks of contempt and indignation we have not witnessed; and it would have been better if Mr. Belsham had rested on his first plea, and alledged that, after so many sufferings, it was not surprising that they were for a time flattered by these favourable appearances. A little reflection would surely have shown that such conciliating measures were not designed by James to be continued; and that they were very inconsistent with his temper and his decided plan. Mr. Belsham has preserved the answer of the prince of Orange respecting the test laws, when he was consulted on the subject by James, in its full force. He thought them a just and necessary precaution for the security of the established religion, while he disapproved of the penal laws as a kind of persecution:—those who contend that William afterwards wished to repeal the test act, should show some reason for a change in his former opinions. We cannot see the force of our author's distinction in the note; for if it was a proper precaution for the security of the established religion at one time, it certainly was so at another: whatever may be alledged respecting the innocence of the political tenets of the Dissenters, cannot be in force against their religious opinions, and the security of the established religion would require such precautions as well after the Revolution as before. We cannot but agree in the principle of the following passage, though we could wish that some parts of its language were changed:

'Such was the expedition, and such the facility with which a revolution was accomplished, which, in its consequences, must be acknowledged one of the most interesting and important in the annals of history. From this period, a government was established, which had for its basis what no other government had ever before expressly assumed --the natural and unalienable rights of mankind. From this period, the grand question, whether government ought to be exercised for the advantage of the governors, or the governed? was finally decided. Government was by the highest authority allowed, and even virtually asserted, to be a trust. And the inference could not with any degree of plausibility be disputed, that the men in whom this trust is vested, by whatever names or titles they may be distinguish-

ed, are ultimately responsible to the community for the right and proper exercise of it. Though many defects and imperfection were suffered to remain, even under the new constitution of government, much that was evil was remedied, and much that was good confirmed. But, above all, a principle of melioration and improvement was introduced, which has operated, and which still continues to operate, notwithstanding all external obstacles and impediments; and which, strengthened and supported by the arduous and unintermitted efforts of the enlightened friends of civil and religious liberty, will, as there is good ground to hope, at length purify and refine the constitution from the dregs of despotism which yet remain.'

In some of the subsequent remarks our author blends his views of reformation with more moderation, and much sounder reasoning than we have observed in those whom we have been obliged to style 'visionary innovators.'

We shall pursue this subject in the Essay on the Reign of King William. The character of William may be given comprehensively. He possessed calm, good sense, which surveyed every thing with coolness, and balanced the subjects placed within his choice circumspectly and judiciously. He was the supporter of liberty, probably from choice; but it certainly was within the sphere of conduct which his discretion would otherwise have dictated. His unconciliating severity, and his harsh inflexibility, were alloys mixed with his better qualities; nor can we grant Mary any thing more than mild submissive affection, and attention in following the line pointed out by her husband. Our author sees with different eyes, and draws a more pleasing, we think a flattering likeness. If we allow to William's actions motives somewhat less favourable, and consider Mary's conduct as the result of William's direction, we shall not greatly differ from Mr. Belsham. The Reflections on Sir William Blackstone's View of the Revolution, we think judicious and correct. Our opinions have been so often misrepresented, that we think it necessary to repeat that the revolution appears to us a measure dictated by adequate motives, conducted with judgment and propriety, and ultimately highly advantageous to the kingdom; it is not a precedent, as has been contended, of an elected monarch, because the nearest of kin was preferred, who did not labour under the political disqualification specified by the former legislature. We must not forget our author's observations.

'This is indeed most excellently said: But did not the revolution originate in a crisis of this nature? Why then have recourse to the plea of authority, when it may be defended upon principles so much



much more noble and satisfactory. We may, for our instruction and amusement, it seems, read and reflect upon the history of our native country. By this means, we shall probably be convinced, that the revolution was an act of the highest political wisdom and rectitude. But the grounds of this conviction we must carefully conceal; and if we engage in its defence, the learned judge counsels us to rest the whole transaction upon the footing of authority. Is might, then, the best foundation of right? Or could this distinguished writer flatter himself, that a man of honour, who considered the revolution as an act of injustice and usurpation, would not express his indignation at being told that he was nevertheless bound to submit to it as an act of authority? This language, at the period of the revolution, would have been insulting;—it is now merely ridiculous, since the authority of the present government is questioned by none. But, considering the revolution as an historical event of high importance, upon the merits of which it is necessary to decide, sir William Blackstone is, in this instance, chargeable with timidity and injustice; for, though he clearly intimates, that emergencies may arise of a nature so transcendent as to supersede all legal forms and positive institutions, he hesitates to affirm that the revolution is of this class—thus leaving us in doubt whether the authors of that revolution are to be venerated as patriots and heroes, or execrated as rebels and traitors.’

The conduct of the prince during the debates of the convention parliament, the outlines of which, with the principles of the different parties, are excellently delineated in the Essay before us, was that of the cool, decided politician. The moderation, of which our author boasts, seems to us only the constitutional phlegm, that, on every occasion checked the impetuosity which more ardent spirits might have felt. We wished to have found sufficient authority for the following observation: we apprehend William’s solicitude related only to the penal laws.

‘ That no real additional security, however, could be derived from this measure, appears from the very small number of those, who were incited by a principal of honour and integrity to refuse compliance, and who, upon that account, obtained the appellation of Non-jurors, though it had an obvious and unhappy tendency to inflame and irritate the minds of that great and formidable body. Of this the king was fully sensible; and he would willingly have exempted them from this obligation, could he by this indulgence have carried a point he had much at heart in favour of the protestant non-conformists, whom he ardently wished to relieve from the oppression of the sacramental test. Such, however, was the prevalence of High-Church principles at this period, and such the jealousy entertained

entertained of the king's predilection for the dissenters, and want of zeal for the interests of the church, that though the test-act was well known to have been originally and solely directed against the papists, and though repeated efforts had been made by the latter parliaments of Charles II. to exonerate the dissenters from the penalties of it, nothing could at this juncture be effected in their favour respecting this grievance. The act of toleration, indeed, passed both houses with little opposition; and a feeble attempt was likewise made, with the approbation and countenance of the court, to procure an act of comprehension, or a relaxation of the terms of clerical conformity. But the spirit of the times was totally adverse to all ideas of this nature; and every prospect of success vanished, when the motion made in the house of peers, and strongly supported by some of the most distinguished ornaments of that illustrious assembly, "to appoint a committee, consisting of a select number of persons, both laity and clergy, to prepare a plan of ecclesiastical reform, for the consideration of parliament,"—was over-ruled by the officious interposition of Burnet, bishop of Salisbury; who pertinaciously maintained, that this business appertained solely and properly to the clergy. The debate, therefore, terminated in an address to the king, to summon a convocation, which, as might easily be foreseen, with great haughtiness rejected all proposals of alteration or improvement in the public ritual;—adopting, in the person of Dr. Jane, the prolocutor, the famous declaration of the barons of England, at the parliament of Merton, "*Nos nolumus leges Angliæ mutari.*"

The general opinion of the people at that time did not favour the present fashionable idea, that the crown was disposed of by those to whom, on the abdication, it reverted: and the confidential conference between the duke of Portland and marshal Boufflers, in the presence of both armies, is now known to have had for its object, the settling the reversion of the throne on the prince of Wales, if his father would consent that he should be educated in England in the Protestant religion; a measure which, if adopted, would have reconciled all parties. On the subject of the bill for triennial parliaments, Mr. Belsham, with great propriety, reprehends the measure, and thinks, *if any alteration takes place*, it would be better to revive the Gothic custom of annual parliaments: it ought, however, to be noticed, that annual parliaments were not annual elections, but only summonses by the crown, to those whose opinions were preferred, or whose connections rendered them of importance.

Mr. Belsham admits that a standing army and a public debt were the bitter fruits of a revolution, in other respects so beneficial and salutary: he might have added, that they were not the necessary consequences of the revolution, but of the temper  
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of the times, and the political connections, perhaps the disposition, of the new king.

The death of William caused a general consternation throughout Europe, till it was known that Anne, for we shall pursue her reign, the subject of the thirty-eighth Essay, would fulfil the political engagements of her predecessor. The military events of this reign have been so often the subject of panegyric, and the theme of the historians' narrative, that it is not easy to decorate the scene with new colours, or to add to facts which all the archives have already been exhausted in furnishing. Our author details them with perspicuity and sufficient minuteness. The first particular subject, more congenial to his general enquiries, is the conduct of parliament respecting the vote of Ashby, which was rejected by the returning officer of the county of Bucks; for when parliament decided from the influence of party, the returning officer thought he might do the same. He was, however, prosecuted in the courts of law; and, after various struggles, owing to the undefined state of that branch of the legislature, the cause of the people was triumphant, from the singular coincidence of the patronage of the lords. When the historian speaks of Gibraltar, he calls it 'an expensive, invidious, and useless conquest,' which, while it is 'ungenerously' withheld, will prevent a sincere and cordial friendship between us and Spain. If it is invidious and expensive, it is not surely an useless conquest; for besides its preventing Spain from claiming, in conjunction with France, the Mediterranean, as a lake of which they keep possession, it was of singular utility in the last war, by diverting the attention of the allied fleets and armies. At that time we re-victualled and relieved Gibraltar when we pleased; and its own strength baffled the most active efforts of the enemy. We mean not to enter into the merits of the question, for much we know may be objected to what we have advanced; but, on the whole, enough of these assertions may be established to controvert Mr. Belsham's doctrine.—What relates to the union of England and Scotland is executed with great spirit and ability. Without descending to minute circumstances, our author well knows how to seize the grounds of the question, the hinge on which the whole turns.

Marlborough is the hero of Mr. Belsham, and of his military abilities it is not perhaps easy to speak too highly: yet his adversaries must remark, that his antagonists were seldom of the first class; and that, when opposed by M. de Vendome, he was at least baffled, if he sustained no check. The raising Sacheverel into importance is detailed with sufficient indignation: it was indeed the conduct of a weak injudicious party, or rather  
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of their leaders, which terminated in their own defeat. The character of the queen, which has been unreasonably extolled, we shall select from two different parts of the Essay.

‘Of the favourable opinion universally entertained by the English nation, respecting the general purity and rectitude of the queen’s intentions, the epithet of the good queen Anne, so commonly applied to this princess, is itself a sufficient proof. This good queen, however, had imbibed, in a very great degree, the hereditary prejudices of her family respecting the nature and extent of the sovereign authority. And there is reason to believe that the successful resistance of the nation to the late king James, was, in her eyes, justified only by the attempts made to establish Popery upon the ruins of the Protestant religion; to which, in the form exhibiting itself to her perception, as inculcated and professed by the church of England, she entertained a zealous attachment, or rather a blind and bigoted devotion. As her prejudices political and religious, precisely coincided with those of the Tories, she cherished a strong predilection for that powerful and dangerous faction, in opposition to the Whigs, who were considered as for the most part latitudinarians in religion, as at best as cool and luke-warm friends of the church; and who certainly regarded the particular mode in which the protestant religion was professed, as of little importance, when put in competition with the preservation, enlargement, or security of the civil and religious liberties of the kingdom. The political views of the sectaries, who were very numerous and active, entirely corresponded with those of the Whig party; and their whole weight was invariably thrown into this scale. In return, the Whigs were the strenuous and constant advocates of the dissenters, whenever they were threatened with any species of persecution or oppression.’

‘The death of that princess must, notwithstanding, upon the whole, be regarded as a very seasonable and fortunate event. For, had Bolingbroke been fully established in the post of prime minister, it is impossible to ascertain the extent of the mischief which might eventually have resulted from the union of such uncommon talents with such a total want or disregard of principle. The queen however merits our pity, at least, as much as our censure. Her partiality for her own family, and her dislike of the house of Hanover, were natural and pardonable. The queen’s own political conduct, notwithstanding her high theoretical principles of government, was uniformly regulated by the strictest regard to the laws and liberties of the kingdom, for the welfare of which she entertained even a maternal solicitude: and, if ever she indulged the idea of causing the crown, at her decease, to revert to the hereditary, and, doubtless, as she imagined, the true and rightful claimant,



mant, it was certainly only on conditions which, in her opinion, would have effectually secured both the Protestant religion, and the English constitution, from the hazard of future violation.'

The subject of the third Essay of the present volume, for we shall now return to the Essays in their order, is the Declaration of the last Sentiments of Pere le Courayer. This very respectable member of the Romish church had rendered himself obnoxious to the ruling powers, by a treatise in defence of the validity of English ordination. Disdaining to retract his opinion, he sought for refuge in this kingdom; was patronised by the princess Amelia, and a little before his death, which happened at the very advanced age of ninety-five, his Declaration was given to his patroness, and at last to the public. As we perceive, on examining our Annals, that this publication escaped us, we may be allowed to be a little more diffuse on the subject, and to consider ourselves as reviewing the good father's Declaration, as well as Mr. Belsbam's animadversions on it. The Declaration is a very able and ingenious apology for some parts of the Roman faith, and a candid admission of some tenets not wholly conformable to it. The catholic religion is indeed 'exhibited in the most pleasing form, and depicted in the softest and most beautiful colours.' Pere le Courayer professes his firm belief in one God; in Jesus Christ; the divinity of his mission and doctrine, respecting which he observes, "there is nothing but what is conformable to the purest light of reason, advantageous to the common good of society, and consequently deserves our consent and obedience." Respecting the Trinity, he observes that, 'nothing is more contrary to the true doctrine of Christianity, than to suppose the existence of three distinct natures or substances, whether collateral or subordinate, in the divine essence.' "I believe (says he) that there is but one God, that his spirit is not a substance distinct from himself, and that Jesus Christ, in whom the divinity was very closely united, was his son in virtue of this union. 'This is all the Trinity which I find in the Gospel, and I can conceive of no other consistent with the unity of God.' He adds, respecting the incarnation as related in the Gospel, that, 'every thing appearing to relate to God, without terminating in Jesus Christ, who is always represented as the organ and the instrument of his father's power and mercy; it is God alone who is the object of our adorations; nor is there any thing absurd in the idea, that he can communicate his divinity to man, as fully and intimately as he may judge it proper for his own glory and the salvation of mankind.' The doctrine of purgatory he seems to give up: the whole of the subject, he thinks, is 'founded on metaphorical expressions, which leave us in the  
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most profound ignorance of the nature of either the happiness or misery of a future state ; all that is certain on this subject is, that virtue will be rewarded and vice punished.' Our author's remarks on the resurrection, and le Courayer's sentiments, we shall transcribe :

' Of the resurrection of the body, Pere le Courayer acknowledges himself unable to comprehend either the manner or the use. Upon the authority of Scripture, however, he receives it as an undoubted article of the Christian faith. It might have contributed much to relieve his perplexity on this subject, had it occurred to him that "the resurrection of the body" is an expression no where to be found in Scripture. "It is not," says Mr. Locke, "the resurrection of the body, but the resurrection of the dead, which is uniformly taught in the sacred writings :"' And St. Paul had so little idea of connecting the resurrection of the same percipient intelligent principle with the resurrection of the same body, that he treats with indignant contempt, as an impertinent and useless enquiry, the question, which he supposes to be started by some curious speculatist, "How are the dead raised? and with what bodies do they come?" "Thou fool!" exclaims the apostle. "there are celestial bodies, and bodies terrestrial. As we have born the image of the earthy, so shall we also bear the image of the heavenly ; for flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." A glorious material vehicle was, it seems, agreeably to this apostolical hypothesis, to be provided by divine power for the reception of the re-vivified spirit ; but of the nature and properties of this celestial body, the apostle himself did not pretend to have any distinct knowledge.'

The venerable father allows of free-will from the evidence of his feelings, and confesses himself unable to reconcile the contingency of events to the eternal decrees of the Divinity. His conclusion is singularly interesting : we shall transcribe it ; for all the more important quotations are in the original language.

' What remains then, but on this subject humbly to confess our ignorance : to act with the same confidence, as if all depended on ourselves, and with the same humility, as if all depended on God. To this all our knowledge, and all our enquiries tend : all my studies and all my meditations have not been able, hitherto, to procure me more light, or to put me in a situation to resolve the difficulties, which occur or reconcile the truths which almost seems to be in opposition to each other.'

Though the 'Confessionalist,' on the whole, admits the authority of the councils, he justly reprehends the council of Trent for declaring the apocryphal books of equal authority  
with



with those comprehended in the canon. We ought, he thinks, to receive the books transmitted to us as the rule of our faith, and practice, inasmuch as the doctrines and precepts have the sanction of the divine inspiration.

‘ For it is simply to these two points that the idea of inspiration properly extends; the aid of inspiration was certainly unnecessary to enable the apostles and evangelists to relate what they saw and heard. The most sceptical persons do not refuse to give credit to the historical accounts of Cæsar or Alexander, because the historians of those celebrated conquerors were not inspired with the knowledge of the facts which they relate. Inspiration, then, adds nothing to the certainty of facts, and is wholly unnecessary in order to establish the credibility of them: nay it may justly be apprehended, that to resort to inspiration for that purpose, may operate with some as a motive to reject them, from a suspicion that the plea of inspiration is substituted merely to supply the sufficiency of other evidence. To suppose inspiration without utility, is to admit miracles without purpose or propriety;—and thus to multiply difficulties, and furnish objections to unbelievers, who are sufficiently inclined to reject such miracles as are of real use and necessity. The prophets were doubtless inspired, because they could have no knowledge of future events but by inspiration. The doctrine of the gospel was also inspired, because the apostles received it from Christ, who received it from God himself: but St. John, without having recourse to inspiration, founds the truth of the facts which he records, merely upon his own testimony—“ That which we have seen and heard,” says he, “ declare we unto you.” And St. Luke advances no higher pretensions to credit, than such as arise from his intimate intercourse with those who had been witnesses from the beginning, and who possessed consequently the best means of information. If these apostles had imagined that inspiration was necessary to establish the credibility of the facts in question, and had been conscious of such inspiration, they would not have hesitated to say, that it was God himself who communicated to them the knowledge of these truths. If, then, any marks of imperfection or inaccuracy should be found in the sacred writings, the truth and certainty of revelation itself would not be in the most distant degree affected by them; nor should we incur less culpability by refusing the credence which its evidence demands.’

These sentiments are singularly just and reasonable; nor can we object to Mr. Belsham’s observations on them, though we suspect that they are intended as the foundation of some future superstructure. After having examined them with (we will allow) a suspicious minuteness, we are not unwilling to agree with him, since the purpose for which they seem to be  
designed

designed we believe they will not serve. What occasions the most extensive examination of the essayist is what we may be permitted to pass over most cursorily. The reverend father, we have remarked, admits of the authority of the church, which we consider as indefensible; and seems to think that, in some general and indefinable sense, there is a real presence of Christ in the sacrament, a subject entirely unfit for discussion in a work like ours. He supports and defends a lawfulness of monastic vows; and, with a most commendable liberality, is the determined enemy of persecution of every kind.

The Essay on Ecclesiastical Establishments is singularly candid and ably comprehensive. Mr. Belsham considers two questions—whether establishments are lawful, and whether they are expedient. After detailing the arguments of those who think them neither lawful nor expedient, he replies in a manner equally judicious and decisive; and shows that establishments are calculated to promote the general interests of truth and virtue. How far the end is to be obtained by our own establishment is the next question. The English liturgy, he remarks, in its general structure and radical principles, is founded on the basis of the purest morality, and the most rational sublime devotion. Its creeds and its articles, he thinks, are of a different kind, and deserving of a different character. Yet the subscription is scarcely, in his opinion, a criminal violation of truth; for the subscriber disclaims any tenet not warranted by scripture, and professes his belief of the articles only so far as they are founded on it. The legislature which ordered the subscription allows of this latitude; those who have availed themselves of it in their conversation and writings, are equally honoured and respected with those who have preserved the faith more strictly; no expectation is violated; no injury to any man or to society ensues.—Such is our very candid author's apology: and it will not be expected that we should dissent from him in this instance. Our limits will not at present allow us to follow him any farther: we shall take up this volume again on a future occasion.

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*Curiosities of Literature. Consisting of Anecdotes, Characters, Sketches, and Observations, literary, critical, and historical.*  
8vo. 6s. Boards. Murray. 1791.

**I**T is with great propriety observed, that the present volume is only a collection of the most interesting parts of the various *ana*, those anecdotes and observations which the partiality of private friendship has recorded, or the celebrity of philosophy and learning have induced different authors to collect. Some of these *ana*, whose nature the less learned reader will immediately



immediately understand, when we remark that the laborious collection of Mr. Boswell might with justice have been entitled *Johnsoniana* chronologically arranged, often contain judicious observations, interesting remarks, pleasing disquisitions, or more learned criticisms. Our author wanders through this *parterre*, and with equal labour and taste has collected various anecdotes and entertaining observations, arranged under the titles of 'Literature and Criticism,' 'Historical Anecdotes,' and 'Miscellanea.' Some of these are undoubtedly not new; some familiar stories appear, however, with the charms of novelty, from our author's pleasing and perspicuous style; others are placed in new lights by the judicious reflections which introduce or conclude them; and many probably the reader may not have met with before. We cannot give an account of each article, so that we shall select from the different heads a short specimen. The following extract from *Philosophical Transactions and Collections* appeared ten years before Addison's pleasing papers in the *Tatler* on a similar subject. It is entitled,

‘CHARACTERS DESCRIBED BY MUSICAL NOTES.’

- A conjecture at dispositions from the modulations of the voice.
- Sitting in some company, and having been, but a little before, musical, I chanced to take notice, that, in ordinary discourse, words were spoken in perfect notes; and that some of the company used eighths, some fifths, some thirds; and that his discourse which was most pleasing, his words, as to their tone, consisted most of concords, and were of discords of such as made up harmony. The same person was the most affable, pleasant, and best natured, in the company. This suggests a reason, why many discourses, which one hears with much pleasure, when they come to be read, scarce seem the same things.
- From this difference of music in speech, we may conjecture that of tempers. We know the Doric mood sounds gravity and sobriety; the Lydian, buxomness and freedom; the Æolic, sweet stillness and quiet composure; the Phrygian, jollity and youthful levity; the Ionic is a stiller of storms and disturbances arising from passion. And why may we not reasonably suppose, that those whose speech naturally runs into the notes peculiar to any of these moods, are likewise, in nature, hereunto congenerous? C Fa ut, may shew me to be of an ordinary capacity, though good disposition. G Sol re ut, to be peevish and effeminate. Flats, a manly or melancholic sadness. He who hath a voice which will, in some measure, agree with all cliffs, to be of good parts, and fit for variety of employments, yet somewhat of an inconstant nature. Likewise from the times: so semi-briefs, may speak a temper dull and phlegmatic; minims, grave and serious; crotchets, a prompt;

wit; quavers, vehemency of passion, and scolds use them. Semi-brief rest, may denote one either stupid, or fuller of thoughts than he can utter; minum-rest, one that deliberates; crotchet-rest, one in a passion. So that, from the natural use of mood, note, and time, we may collect dispositions.'

We could scarcely suppose that a subject apparently so trifling as 'ERRATA' could furnish such entertainment.

' Besides the ordinary errors, or *errata*, which happen in printing a work, there are others which are purposely committed, that the *errata* may contain what is not permitted to appear in the body of the work.

' Thus, for instance, wherever the inquisition has any power, particularly at Rome, observes Menage, it is not allowed to employ the word *fatum*, or *fata*, in any book.

' An author, desirous of using the latter word, adroitly invented this scheme: he had printed in his book *facta*; and, in the *errata*, he put, for *facta* read *fata*.

' A gentleman did nearly the same thing, but on another occasion. He had composed some verses, at the head of which he had placed this dedication—*A Guillemette Chienne de ma Soeur*; but having a quarrel with his sister, he maliciously put into the *errata*, instead of *Chienne de ma Soeur*, read *ma Chienne de Soeur*.

' In a book there was printed *le docteur Morel*. A wag put into the *errata*, for *le docteur Morel*, read *le docteur Morel*. This *Morel* was certainly not the first *docteur* who was not *docteur*.'

From the historical anecdotes we shall rescue a modern fact.

' It may be recorded as a species of Puritanic savageness and Gothic barbarism, that, no later than in the year 1757, a man of genius was persecuted because he had written a tragedy, which tended by no means to hurt the morals; but, on the contrary, by awakening the sweetest pity, and the nobler passions, would rather elevate the soul, and purify the mind.

' When Mr. Home, the author of the tragedy of Douglas, had it performed at Edinburgh; and, because some of the divines, his acquaintance, attended the representation, the clergy, with the monastic spirit of the darkest ages, published the present paper, which I shall abridge for the contemplation of the reader, who may wonder to see such a composition written in the eighteenth century.

' On Wednesday, February the 2d, 1757, the presbytery of Glasgow came to the following resolution. They having seen a printed paper, intituled—"An Admonition and Exhortation of the reverend Presbytery of Edinburgh;" which, among other evils prevailing, observing the following *melancholy*, but *notorious* facts: that one, who is a minister of the church of Scotland, did *himself* write



write and compose a *Stage-play*, intituled—"The tragedy of Douglas," and got it to be acted at the theatre of Edinburgh; and that he, with several other ministers of the church, were present; and *some* of them, *oftener than once*, at the acting of the said play, before a numerous audience. The presbytery, being *deeply affected* with this new and strange appearance, do publish these sentiments, &c. — Sentiments with which I will not disgust the reader.'

We shall conclude this article with an elegant and pleasing translation of one of Haller's elegies. We prefer it as the English reader may not have had an opportunity of viewing the accurate anatomist and the acute physiologist in the light of a poet.

' Ah! woods for ever dear! whose branches spread  
Their verdant arch o'er Hasel's breezy head,  
When shall I once again, supinely laid,  
Hear Philomela charm your list'ning shade?  
When shall I stretch my careless limbs again,  
Where, gently rising from the velvet plain,  
O'er the green hills, in easy curve that bend,  
The mossy carpet Nature's hands extend?  
Where all is silent! save the gales that move  
The leafy umbrage of the whisp'ring grove;  
Or the soft murmurs of the rivulet's wave,  
Whose chearing streams the lonely meadows lave.

' O Heav'n! when shall once more these eyes be cast  
On scenes where all my spring of life was pass'd;  
Where, oft responsive to the falling rill,  
Sylvia and Love my artless lays would fill.  
While Zephyr's fragrant breeze, soft breathing stole  
A pleasing sadness o'er my pensive soul.  
Care, and her ghastly train, were far away;  
While calm, beneath the sheltering woods, I lay }  
Mid shades, impervious to the beams of day.'

' Now pale Disease shoots thro' my languid frame,  
And checks the zeal for wisdom and for fame.  
Now droops fond Hope, by disappointment cross'd;  
Chill'd by neglect, each sanguine wish is lost.  
O'er the weak mound stern Ocean's billows ride,  
And waft destruction in with every tide;  
While Mars, descending from his crimson car,  
Fans with fierce hands the kindling flames of war.'

*A Treatise on the Origin and component Parts of the Stone in the Urinary Bladder. Being the Substance of the Gulsonian Lectures, read at the College of Physicians in the Year 1790. By William Austin, M. D. 8vo. 2s. 6d. Boards. Nicol. 1791.*

**I**T is always with pain that we disapprove; and, in this instance, it is with great regret that we must pronounce our author's system no less fallacious than his proofs are insufficient and unsatisfactory. Very little of the calculus consists of earth; but this, in our present improved state of science, is not of importance, for it is certain that the term calculus does not proceed from calcareous earth, as our author supposes, p. 4. Calculus is a term employed by Pliny, and the same author gives the etymology of calx, quod calcetur. Calculus was a small round stone, and the term not uncommon in the writers de re rustica. The word occurs in Virgil's Georgics, and calculus often in Columella. Our author's system shortly is, that the calculus is not formed from the urine, but from the mucus of the bladder; and this calculopoetic state of the mucous membrane is supposed to be owing to a disease of the membrane. The proofs are, that the stone is always exposed to mucus; that mucus out of the body hardens into stone; that calculi are found where no urine has access; that a stone grows faster in mucus than in urine; that, of stones in the bladder, those parts which are most in contact with the mucus, and have least communication with urine, grow most rapidly; that the appearance of the most prominent and last formed parts resembles indurated mucus; that stones are generated in the bladder from irritation, and crusts are formed on extraneous bodies in mucous glands, as well as in urine.

These are nearly our author's arguments, analysed by himself. They go, if admitted fully, but a little way; and, after stating the general facts, there will be little necessity of regularly confuting them. Calculi certainly differ in their substance, or in the force with which the different parts are united; but the disease consists rather in a general disposition to form such concretions, than in a particular morbid state of any part: the weakness, or a local disease, in any organ may occasion it to appear in that organ, but the diseases that have assisted its formation in the bladder are as frequently, perhaps more commonly, causes of debility, than of irritation. That calculus is the disease of mucous membranes we have no proofs: they are not found exclusively in mucous secretions, but most commonly where mucus is only an attendant: they do not occur when mucus is copious or confined in the catarrhus vesicæ,



licæ, or in polypi of the nose. The stones themselves show every mark of being formed by an *uniform* deposition: our author must have seen in calculi, sawed through, that even the protuberant parts have a corresponding protuberance in the nucleus, or at least when the stone is very small, though, if formed from mucus, those parts imbedded in the mucus would increase most rapidly, and the layers would be of irregular thickness. These are facts totally inconsistent with Dr. Austin's system; but we shall allow, that when the tendency to form stone is very powerful, the mucus and other fluids may contribute their share: that the prostate is destined only, or principally, for the formation of mucus to defend the bladder, is a discovery of our author. In the case quoted from Mr. Howard (p. 27.) there was the same tendency in all the mucous follicles of the bladder; but this is a single instance only, and can never be of service in supporting a general doctrine. This system, in our author's opinion, will explain the formation of stones in sacs; though, on the same ground, the facts will be found to militate against it. If stones are formed from the mucus, and in the mucous follicles, they should be most commonly found in sacs; but, of 100 cases, 98, probably 99, are totally free and unconnected: so that the fair conclusion will be, that they are not formed of mucus, or in mucous follicles. The shining scales of the stone, as well as its firmness, when there is really so little solid matter in it, show that it is formed of strongly concreting crystals, which an anonymous author 'on the Stone and Gravel,' whose judgment and abilities we respect, though we had the misfortune of differing from him in some points, thinks he has found to be a peculiar acid: we are of opinion, that it is more probably phosphorated lime. At all events, it is something more than, and different from, mucus; though, as we remarked, in a generally morbid state, the calculo poetic disease may exist in all the fluids, as well as the secretions; but the stone will not be confined to the mucus, or formed, as our author seems to believe, of the mucus, merely indurated by absorption. The existence of crystals being generally admitted, it will be more easy to see why they are not formed on the point of a pin, when it has happened that a pin in the bladder has been the nucleus of a stone. Why crystals should not form on a metallic point is a matter of curious speculation, but unnecessary in this place, because whether the stone proceeds from the urine or mucus, the difficulty must remain the same. When, to explain it, our author speaks of the pin wounding the coats, he should recollect that the wounds made in lithotomy, in the subsequent part of the work, are supposed to remove the calculous diathesis.

' The growth of stones in herniæ and in cysts of the bladder, and several circumstances in the above-mentioned incrustations upon foreign bodies, afford some degree of argument, that the lithopoetic power is greater in proportion as the communication with urine is less. A large secretion of urine has a tendency to prevent calculous concretions, and for this reason hard drinkers seldom experience this among their sufferings \*. In Haller's Disputationes ad Morborum Historiam et Curationem facientes, v. iii. p. 479. is contained a very extraordinary case of stones produced in the urinary bladder, and in the intestines. In this case, there was a suppression of urine; but though the catheter was introduced every third day, no water was discharged by it oftener than once in ten or eleven days, and even then only two or three ounces of a green mucous fluid came away.'

We have transcribed this passage, to show with what force our author adduces uncommon facts to support what frequently happens. The case too appeared singular, and we were tempted to refer to it. The lithopoetic power was so striking, that numerous calculi were vomited; but what is of more consequence to the argument, the *first* suppression of urine seemed owing to calculi, probably formed during a long previous illness, and all the secretions were greatly depraved in their quality. Our author must have felt considerable difficulty in supporting his hypothesis, when he condescended to use the following argument.

' De Haen takes it for granted, that the sand which he found in the cortical substance of the kidney was deposited there from urine, and concludes, that the person so affected must have voided sand, had not the vessels secreting urine been obstructed with it. But if the urine were so loaded with calculous matter as to deposit sand at the instant that it was formed, for we know that urine passes almost instantaneously through the kidney, we might reasonably have expected some deposition also in its further course, in the pelvis of the kidney, or in the bladder, where it rests much longer; which the author observes not to have happened. It is inconceivable how the urine should convey just sufficient calculous matter to obstruct all the uriniferous tubes of the kidney, and that none of it should at any time pass through them. I therefore conjecture, that the sand was not deposited in the cortical substance of the kidney from urine, but from the *tela cellulosa*, or congeries of vessels destined to connect and nourish the uriniferous tubes.'

Surely if the urine be very much disposed to form concre-

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\* Our author does not seem aware that this case is the same mentioned in his subsequent quotation from De Haen, as related by Sigismundus Koenig. De Haen considers it as a general calculous diathesis.



tions, the smaller vessels will be first obstructed. In the usual instances, the concretions are only formed in consequence of the stagnation of the urine.

The second part contains deductions from the symptoms and remedies of stone, to support the same system. One of the first deductions is from the pain, which, as it sometimes arises when only small sand, whose mechanical stimulus must be inconsiderable, is present in the bladder; Dr. Austin thinks is rather to be attributed to the diseased state of the mucous membrane. He should have reflected, that pain is only troublesome when the effort to make water comes on, and the matter presses on the neck of the bladder. The peculiar sensibility of this part is so great, that mechanical stimulus is not necessary to produce pain: a particle of coagulated blood, extravasated by a shock or blow, without disease of the membrane, will occasion great torture. 'The urine of people affected with stone or gravel is generally pale and clear, when not tinged with blood.' What is the conclusion? that it has deposited its calculous matter; not that it never contained such. In some instances, Dr. Austin has observed a particular disease of the constitution; in the greater number there is none, though it existed in that remarkable complaint quoted by Haller, described by Koenig, who has latinised his name to *Rex*. In many calculi there are no nuclei, or at least none discoverable; and we may add, that fabulous concretions very rarely seem to form nuclei. The reason is inexplicable, but the facts will with difficulty support either system. A remarkable circumstance is, that when a stone is extracted by lithotomy, it seldom is reproduced. Dr. Austin accounts for it from some change induced by the operation; and, as the nature of the disease is unknown, we cannot be expected to explain that of the change. It is more probable, however, to suppose, that the formation of the nucleus is the disease, and the increase of the stone progressive; that, in consequence of increasing age or strength, the disease is obviated previous to the operation: we say, 'with increasing age or strength,' because we believe that children can depend most certainly on the radical cure by the operation; for, in people of advanced life, the stone frequently returns. A more remarkable circumstance is, that, when lithontriptics are taken, the pain is often alleviated before any considerable degree of solution can have taken place. Our author attributes it to the removal of the diathesis, still considering the source of pain to be in the mucous membrane. We believe it to be in part owing to the removal of the diathesis, though we suspect the diathesis to be in the stomach, and the sensation of an increasing stone must probably be very different from that

of a dissolving one. We consider it as owing to the correction of the phosphoric acid, and the formation of a more soluble neutral than the phosphorated lime; in reality correcting the state of the urine, rather than of the stone.

The last part contains experiments and observations on the component parts of the stone, and a chemical comparison of the stone with urine and mucus. Calculi, we know, vary greatly in their nature and appearances. The nature, however, varies less than we supposed. If our author's experiments, p. 109, 110, and 114 are compared, it is probable that the variety is only in the force of attraction between the different ingredients, as we hinted in the beginning of the article. The experiments, with the incrustations, are surely inapplicable: the healthy, and the diseased in various states, resort to these corners. In short, Dr. Austin seems in no respect to have elucidated this intricate subject; and we cannot consider the work as adding to his credit. We trust that, on some future occasion, we may show him, that we can as cheerfully praise as we can freely blame.

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*Of the Origin and Progress of Language, Vol. V. 8vo. 6s. Boards. Cadell. 1789.*

THE former volumes of this very singular and learned work occur in vols. xxxvth and lxvith of our Journal. This before us seems to be the last; but if it is so, our author has not completed the whole that he promised. We should speak of it only in general terms, for it would be improper to give pain to a learned and respectable writer, if the whole tenor of his work did not show that Reviewers are the objects of his contempt, and Reviews the works which he never sees. We may be allowed then to say, without apprehension, that our author seems to have reached the age of Nestor, and with it to have attained the garrulity of the Pylian sage. His observations are unreasonably extended, and his flowing periods are the luxuriant leaves of the shrub which bears little fruit; but it must be added, that the fruit which it does bear is wholesome and pleasant: though the ideas are few and too far expanded, they are often just, and our author has lost little of his learning or of his enthusiasm. His prejudices, as may be expected, are grown firmer from age, and more immoveably fixed from frequent meditation and constant study.

The subject of the fifth volume is the Historical and Didactic Style. Our author is diffuse in his praises of the Roman History, as it comprehends the origin of the greatest nation of the world, while the other histories speak only of empires already advanced in credit and in power; even the Grecian History



tory of Herodotus yields, in his ideas, to that of Rome; and the histories of modern nations are stigmatised, in the words of Milton, with the most indignant contempt. A less informed reader of the comparison or contrast would think that, after treating of the Trojan war, our author had adverted to the wars of the pigmies and cranes. The principal historian of Rome is Livy. His character is represented as amiable; his religion was unaffected, and his general conduct, as an historian, highly commendable. His reflections are properly and judiciously interspersed, not ostentatiously brought forward, and seem to arise naturally from his subject, not introduced to display the acuteness and penetration of the author. His style is, however, exceptionable, for he wrote not with the flowing simplicity and elegance of the Grecians. We mean not to smile at our author; but think with him, that the style of Livy is too abrupt, often equivocal, and sometimes affectedly obscure. It is certainly the style of the rhetorician; and the speeches equally studied, with little allowance for the difference of characters, occasion by their repetition a disgust, which the excellence of their substance will not always alleviate. Hector Boethius, lord Monboddo remarks, resembled Livy in the speeches by which he endeavoured to illustrate his history, but differed from him in the fidelity of his narrative; for it is added that, though Livy might occasionally embellish facts, he did not feign what never existed. He examined the evidence of the different events with scrupulous fidelity, nor, like Hector, gave to his country an antiquity and a refinement which could not have existed. While his lordship commends Livy for his fidelity, we scarcely expected to hear him censured for not giving a fuller account of the early periods, which must abound with fable, and which certainly do not add to the value of the work of Dionysius of Halicarnassus. If that history had been before him, the variations in the narrative might have been remarked; but we believe every author would resign the first books of Livy for one of those which is lost.

The obscurity of Livy is noticed with a very proper degree of censure; and, in one passage, lord Monboddo shows that he misunderstood Polybius, from whom he copied. We shall select the criticism, which we think curious and just.

‘ The battle I mean is the famous one of *Cynoscephalai*, betwixt Flaminius the Roman consul and Philip king of Macedon, in the first Macedonian war. The error is where Livy tells us, that, when the right wing of the Macedonian army, where Philip commanded in person, got up to the top of the hill, Philip gave this order to his men: ‘ *Caetratos et Macedonium phalangen, hastis positis, quarum longitudo impedimento erat gladiis rem gerere jubet.*’

jubet.' Now from Polybius's description of the phalanx subjoined to his account of this battle, which description Livy certainly ought to have studied and understood before he gave an account of this Roman battle with that phalanx, it evidently appears that these spears, which Livy makes the Macedonians throw away as useless on account of their length, were no other than the *sarissae*, the chief weapon of the phalanx, and which made it irresistible, where the ground was level and even, and it was opposed only in front. This weapon was 14 cubits long; and every man of the 16 in depth, of which the phalanx consisted, had one of them, which was laid over the shoulders of the men before him: And the weapon was so ponderous that it was wielded with both hands. A single spear of this kind must have had a great force against any man armed with lighter and shorter weapons: but by the closeness of the men in the phalanx, and the looser order of the Romans, one of whom was by that means opposed to two Macedonians, the number of *sarissae* that each Roman had to encounter, was, according to Polybius' calculation, no less than 10.'

' From this account of the armour of the Macedonians, and the strength of their phalanx, it is evident that the order, which Livy makes Philip give to his men, was no other than that they should disarm themselves. Let us now consider the words of Polybius to which Livy has given so extraordinary a meaning. He tells us that Philip gave order to the right wing of his phalanx, where he commanded himself, to double their files. Then he adds: γενομένου δε τούτου, και των πολεμίων εις σχεσιν όντων τοις φαλαγγιτοις έδοθη παραγγελμα καταβαλουσι τας σαρισσας επαγειν: Where you will observe that Livy has translated καταβαλουσι τας σαρισσας *positis hastis*, that is, *laying aside, or throwing away their spears*; as if Polybius had said, ριψασι τας σαρισσας, (the expression which he uses when he describes the rout of the phalanx in this battle): And he adds, what Polybius certainly never thought of, that the *sarissae* were useless on account of their length; and another thing also, that was very far from the mind of Polybius, viz. that Philip ordered them *gladiis rem gerere*, that is, to fight with daggers and light targets against the heavy strong swords of the Romans and their great shields.

' But it may be asked, what then was the meaning of the order given by Philip, Καταβαλλειν τας σαρισσας. This Plutarch will explain to us in the account above mentioned, of the battle with Perseus, taken, as I have said, from the same author. It is where, speaking of Æmilius the Roman general, he says, Επι δε και των άλλων Μακεδόνων τας τε πειλτους εκ ωμου περισπασαντων, και ταις σαρισσαις αφείρος συνθηματος ηλιθεισαι; υποστάντων τους θυρεαφορους ειδη, την τε ρημην τον συνασπισμου και την τραχυτητα της προβολης, εκπληξίς αυτον ισχεν και όιος, ως ουδεν ιδοντα πωποτε θεαμα φοβερωτερον. Here you will observe that he has explained most clearly what Polybius means by



the word καταβαλλειν ; by using another word in place of it, viz. κλινειν ; and the fact undoubtedly was, and I think must have been, that, when the phalanx was on its march, each soldier carried his pike upright, and not upon the shoulders of those before him ; but when the signal was given them to engage, then they inclined them downwards, so as to be upon a level with the enemy : and then four *sarissæ* were over the shoulder of each man in the first rank, besides his own, according to the account that Polybius has given of their order of battle. That they should have marched in this manner, is absolutely incredible ; but, as we have seen, it was the way in which they fought ; and, when they gave over fighting and surrendered themselves prisoners, they held straight up their *sarissæ*, as Polybius tells us in his account of this battle, (p. 761.) and which Livy has translated, and rightly translated, from him, (lib. 33. cap. 10.) And Polybius has also observed the distinction that I have made, betwixt their manner of marching and their battle order ; for he has told us that the left wing of the phalanx was immediately put into disorder by the Romans, δια το τοις αγωνιζομενοις επομενοι, πορειας εχειν διαθισιν, και μη παραταξεως\*.

The corruption of the Roman taste was, our author observes, begun by Salust, carried on by Livy, and completed by Tacitus : it consisted in shortening the periods, which gives an abrupt, but decisive smartness to the style ; and, when well conducted, adds greatly to the force and spirit. The enigmas of Tacitus are often unpleasing, and we are particularly disgusted when the obscure sentence contains only a trite idea. This is, however, seldom the fault of the philosophical historian ; and his style impresses, with wonderful force, the pith and substance of his sententious remarks. The flowing style, if not varied with the subject, may become unpleasing from its uniformity ; and to take the two opposite examples in the English language, we think Dr. Robertson's earlier historical works will sooner fatigue the reader, than the sententious brevity of Mr. Gibbon, though a little deformed by occasional stiffness and affected obscurity. As a just medium between

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\* \* In Polybius's description of the great battle betwixt Ptolemy and Antiochus at *Raphia* in Coelo-Syria, he uses the very expression that he uses in the description of this battle betwixt Philip and Flaminius, καταβαλλοντες παραχημα τας σαρισσας οι περι τον Ανδρομαχον και Σωσιγιον επηγου. Lib. 5. p. 426. Where one should think it was impossible to mistake the meaning, as the troops there are described as advancing to the combat with the greatest alacrity. Yet a translator before Casaubon, one *Perottus*, has mistaken it, and has translated it as Livy has done, making the men throw away their *σαρισσαι* ; but then he has added what makes his interpretation much more natural than Livy's, though it be the direct opposite of the text, that they run away. See what Casaubon has said in his observations upon the former translators of Polybius, contained in his preface to his edition.

both, we can, with lord Monboddo, chearfully praise the style of Cæsar; and we may add, because from political motives it seems too much neglected, that of his lordship's countryman Mr. Hume. Cæsar was our earliest, and is our present favourite; nor is it likely, as our author sarcastically asserts, that the more florid style of a modern Frenchman 'would have been more approved by our Reviewers,' who possess, we believe, a more refined classical taste than his lordship is willing to allow them. We must not omit, however, giving a specimen of our author's emendations of Livy.

\* Livy, lib. ix. cap. 15. *Gens dubiæ ad id voluntatis?* Is not that a Grecism? *ad id* for *us, tunc*—that is, *to this time*. Upon this passage Crevier has not thought it worth his while to bestow any note.

\* In the end of the preceding paragraph the reading in Crevier is thus: *Quin duces sicut belli, ita insatiabilis supplicii futuros fuisse*. I say the reading should be *insatiabiles*. No note of Crevier here neither.

\* In the 11th chapter of the same book, about the middle of it, it is printed, *Pacem sibi habeat* (scilicet *populus Romanus*), *legiones captas victori resituat*. Gronovius would correct this, and read *pacem ne habeat*; but I say the sense is much better as it is. And the meaning is: "Let the Romans do with the peace what they will, ratify it or not as they please; but let them restore to us the legions, which we once conquered and had in our power." It appears from a note of Crevier upon this passage, that neither he nor Gronovius understood it. He has no note at all upon the expression in the sentence that follows *dignum erat*, which, I doubt, he did not understand to be the same with *dignum esset*, the common Latin expression: whereas *dignum erat* is a Greek idiom; for the Greeks would say *αξιον αυ ην*, with the verb in the imperfect of the indicative. But that imperfect is also used in Latin; as where Virgil says, speaking of a tree in Media,

*Ipsa ingens arbor, faciemque simillima lauro;  
Et, si non aliam late jactaret odorem,  
Laurus erat.*—*Geor.* 2. v. 131.

\* It is very true that this expression is obscure in the Latin for want of the potential particle *av*; but that was a defect in their language, which the Romans could not help. But I think that was a reason why they should have used, in such expressions, the common idiom of their own language rather than the Greek idiom.

Dionysius is the author contrasted with Livy; and, to him, the meed is generally given for what he adds to the Latin historian, and for what he omits. We know that, in Rome,  
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soon after the æra of Augustus, Livy was censured as a careless historian, which may perhaps have been owing to his having been less full on the earlier parts of the Roman history. Dionysius professes to have taken his information from the records of the older times; but it is easy to see, from his own narrative, that much was uncertain, and some parts probably erroneous. Where, for instance, he tells us, that Romulus admitted only freemen into his new state, there is little doubt of error: for Romulus, constantly contending with his neighbours, must have been anxious to add to his numbers by any methods; and it appears that he was not scrupulous in his choice of measures. Dionysius is more probably correct, when he traces the inhabitants of Italy from the Grecian islands, or the peninsula of Greece, though his very early æra of their migration may have been a fictitious one. The Latin was undoubtedly an old dialect of Greek, and the mythology of the Romans, the early and less corrupted polytheism adopted by that ingenious race. To follow them more particularly, to trace their country and their first settlements, is beyond the reach of tradition and the efforts of an inventive genius; that the Roman religion was a pure system of theism, and their gods intelligences, employed to superintend the operations both of nature and man, we can scarcely believe; though founded in the assertion of the Halicarnassan, that their religion was the purest system then known in the world. Dionysius' style we can commend with lord Monboddo: some of the speeches which he makes or records are also excellent; nor can we deny him, when he emerges from the age of fable, the merit of accurate information and extensive enquiry.

The history of Polybius is truly valuable, because he describes events which he saw, and of which his former studies enabled him to judge; but to compare him with Xenophon and Cæsar is injudicious praise, for, in an inferior station, he must be necessarily unacquainted with the motives, and could derive no commendation for the conduct of the enterprizes; added to which, his style places him far beneath both. It is the Greek alone, of which lord Monboddo honours the sound, and the appearances, that could draw from him such an improper comparison. Our author's sketch of the Roman history is certainly misplaced; nor can the accurate distinction between the early disinterested conduct of the Romans, and the selfish avarice of their later proceedings, compensate for the error. The Roman government, he tells us, was at first the heroic kind, where the kings are the leaders, but influenced in their proceedings by the people: it might have been as well styled a barbarous government, for it was the confined and irregular exercise of

of power observable in every uncivilised nation; nor can our views of it be changed, when reminded that it is the government of Greece described by Homer. It was the source of the 'un-numbered ills.' The progress of the political state of Rome to the purer kind of democracy is well described; and let France recollect that the first plebeian consul that commanded a Roman army, fell into an ambush, was killed, and his army routed. Livy, it has been observed, drew often from Polybius, and sometimes erred, from carelessness or ignorance. The famous story of Hannibal's having dissolved the Alps with vinegar, is one of these errors.

• He (Polybius) says, that, in going down the Alps, the Carthaginians came to a great slough, or gulf, of extent a stadium and a half, that is, above 750 feet. The difficulty of passing here, Polybius has most accurately described. It was caused by the new snow which had fallen above the old of last year. This new snow being soft, and not very deep, they easily got through it, and came to the old snow, upon which, being hard and firm, they slid as upon ice; and when they fell, and endeavoured to rise again, struggling with their feet and hands, this only served to carry them the faster down the hill. The horses that carried their luggage, when they fell and endeavoured to get up again, piercing through the under snow, stuck in it, and remained fixed as if they had been frozen in it. For these reasons, finding that the snow was impassable, unless a way was made through it, he fell to work, and in one day's time filled up the slough, so that his cavalry and baggage horses could pass over it; and in two days more he made it passable for his elephants. Now, in this way, it is not at all incredible, that the passage should have been made; but, in the way that Livy has told the story, it is absolutely incredible; for, instead of a slough or gulph, he has made a precipice of no less than a thousand feet. And it was a rock, he says, which hardly a single man unarmed could go down, hanging by shrubs and roots. The rock, he says, was dissolved by vinegar poured upon it when it was hot; a fable which Juvenal has very justly ridiculed. And in this way, having consumed a thousand feet of rock, he, in the space of four days, made a way over it for his elephants. When the reader compares these two narratives, he must suspect, not that Polybius, who was so well informed, has told so incredible a story, but that Livy has mistaken his meaning \*.

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\* Polybius's words are, (lib. 3. p. 207) That they came to a place in descending the Alps, *ὅν οὐτε τοῖς θηρίοις οὐτε τοῖς ὑποζυγίοις δυνατόν ἦν παρελθεῖν διὰ τῆς στενότητος, σχεδὸν ἐπὶ τρεῖς ἡμιστάδια τῆς γῆς υπορρώγος καὶ πρὸ τοῦ μὲν οὕτως τότε δὲ καὶ μᾶλλον ἐπὶ προσφατῶς ἀπερρώγους.* Now, the three half stadia, which Livy understood to be the depth of the gulph, is only its extent in length; for this the Greek words clearly denote. And it is evident, from the account which Polybius gives of the difficulty of passing it, that it was not a precipice, as Livy has



There are some other judicious critical remarks on Polybius, whose character lord Monboddo has raised too high, without sufficient authority. The Romans have little quarter, and our author reckons it one of his own early errors, that he thought Virgil a poet. To Horace he allows some merit, as he had visited Athens, and imitated the Grecian poets.

Of the modern historians he praises only a few. The style of Buchanan he prefers to that of Livy: it is certainly more flowing, and arranged more nearly according to the Grecian model, but it is more harsh, and less pleasing. The speeches, it is remarked, are generally indirect, and judiciously introduced. The style of Milton is highly praised; but the idiom and construction are certainly not English. We will not condemn it with the severe dogmatism of Johnson, nor with the ridicule of Butler, as, 'English cut on Greek and Latin,' but no correct taste would wish for the general adoption of the model. Lord Lyttelton he praises with great cordiality and propriety: though, in this instance, our author's opinion is not fashionable, we think it correct and judicious. Lord Monboddo attacks Dr. Johnson as severely as earl Buchan has lately done in his *Life of Thomson*: now the lion is gone, the other beasts of the forest may roam unmolested. But, raillery apart, they have attacked his unreasonable severity, his undistinguishing taste, and his political prejudices, with great propriety and force. To lord Monboddo, who we have said adores the sound of Greek, he was particularly obnoxious; he did not understand this favourite philosophical language; and he objects to Johnson what is true, that he was acquainted with no one science. Indeed we have never wished to conceal our opinion, that the extravagant praises of his admirers lessened his real credit, as by raising him too high, his defects became more conspicuous.

'But though I were able to praise Dr. Johnson as ably as Dr. Beattie has done, I am not at all disposed to display my panegyrical talents in that way: so far from that, I hold that the praise and admiration, which so many of the English nation (not the whole, nor the men of learning and taste among them), have bestowed upon Dr. Johnson, both alive and dead, is one of the great

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has described it, but a very slippery path, down which men might have slid; but horses, especially if they were loaded, could not pass, much less elephants. The difficulties of the passage, which Polybius, as I have observed, has described most accurately, but Livy in such a manner, that I should not have understood him, if I had not before read Polybius: Livy applies to the hills at some distance from this passage, and not to the passage itself. And these difficulties he represents as unsurmountable; and therefore, says he, Hannibal was obliged to dissolve the rock, 1000 feet high, with vinegar.'

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est disgraces that ever befel them, considered as a nation of learning and taste, and the most adverse to their national character: for Dr. Johnson was the most invidious and malignant man I have ever known, who praised no author or book that other people praised, and in private conversation was ready to cavil at and contradict every thing that was said, and could not with any patience hear any other person draw the attention of the company for ever so short a time. Now the character of the English nation is to praise and admire whatever they think worthy of admiration; and which is so well known abroad, that every man, who thinks he has any thing curious to show or to publish, comes to England. Of this so amiable disposition of the English nation, I myself have had experience.'

We can transcribe no farther, for the irritable, querulous old man, appears in the subsequent attack on Reviewers. It is the *relum imbellis sine ictu*, a weakness which we regret, but are not angry at. Why will a man attack those who are indifferent about his resentment; and who, speaking of authors 'as they are,' have not perhaps equalled the flattering idea which parental fondness had suggested? Indeed, my lord, we have paid you all the respect (perhaps a little more than all) which your works deserved: to have offered a bribe would have lessened our opinion of your judgment, and led to have doubted the soundness of your head or your heart. — The style of Mr. Gibbon he has attacked with great severity: we mean not to defend it in every part; but its variety, its elegance, its ornaments, have rendered it pleasing: must we reject the Corinthian column because it has not the simplicity of the Doric, or the chaster elegance of the Ionic order? Is beauty confined to one single kind of style, and is the literary taste to be churlishly confined to less variety than the natural?

The second book is on the didactic style; and we can on this subject more fully agree with lord Monboddo. The Grecians excelled in works of the didactic kind, and their dialogues are incomparably the finest models of this species of composition. We have but a faint image of them in the dialogues of Dr. Hurd, which, from their political complexion, begin to be neglected too much. Our author examines and analyses the *Memorabilia*, the *Œconomics*, and the *Hieron* of Xenophon, the *Dialogues* of Plato, and different works of Aristotle, a philosopher whom the northern judge idolizes, and whom no one who can understand his works will ever cease to admire. As in our Review of the History of Philosophy we shall again recur to this subject, we shall only notice two or three different passages from our author.

The style of Xenophon, he observes, is that of Attic conversation,



tion, and it is truly perfect of its kind. When Xenophon departs from this style he is less a favourite with our author: in the speech of Virtue, in the Judgment of Hercules from Prodicus, the style, he says, is too full of antitheses, and too much varied. But is this an error? would it not have been a greater one to have given to each speaker the same kind of language? Besides that the speech of Virtue in that place appears to have been copied from another writer.

'A man must be a wretched critic,' lord Monboddo remarks, 'who cannot discover that Plato's Dialogues are poetical pieces not intended to pass for historical facts.' If we take the word *poetical* in its original sense of inventive, it may be admitted. They are evidently designed to represent conversations, but to rise greatly above them. As we purpose to examine the connection of the Platonic Philosophy with the Doctrine of the Trinity, in our review of Dr. Enfield's work, we shall transcribe the following passage from our author, without a comment:

'His (Plato's) doctrine of the Trinity, however, came to be pretty well known among his followers of later times; one of whom, by name *Amelius*, wonders how so sublime a theology should be found in the works of a barbarian; (so he calls St. John the evangelist). But I thought it had been known only to the Platonic philosophers and those of the Alexandrine school, till a learned and worthy gentleman of my acquaintance in London, Dr. Heberden, showed me a passage in Seneca's *Consolatio ad Helviam*, from which it appears, that it was known to the stoics. His words are, speaking of the misfortune that had befallen this woman: 'Id actum est, mihi crede, ab illo, quisquis formator universi fuit, siue ille Deus est potens omnium, siue incorporalis ratio, ingentium operum artifex, siue divinus spiritus, per omnia maxime ac minima, æquali intentione diffusus, siue fatum et immutabilis causarum inter se cohærentium series.'" Senecæ *Consol. ad Helviam*, cap. 8. edit. Lipsii, p. 77. This theology with other sciences came from Egypt to India, where at this day the doctrine of the three persons of the Deity in one substance, is an essential part of the creed of the Brahmins, and they call those persons by the same names that we do, *the Father, the Son, and the Holy Ghost*. The first in their language is *Rama*, the second *Visnou*, and the third *Crisna*. This fact is told in a French book written by one La Croze, entitled *Histoire du Christianisme des Indes*, vol. ii. book 4, p. 48. And he relates it upon the credit of one Manuel Godinho, a Portuguese, who was in India in the year 1663. And I have heard the fact attested by an acquaintance of mine who had been many years in India.'

The style of Plato, our author, on the authority of Dionysius, seems disposed to censure: to Grecian ears, he may be said sometimes χαλῶς ἑλληνίζει; but to us his language appears beautiful, varied, and expressive.

On the subject of Aristotle's Philosophy, lord Monboddo relapses into his old habits: he sees nothing excellent but what is in Aristotle, and considers the modern Philosophy as containing only more numerous facts, 'a great deal of measuring, mechanics, and calculations.'—But this is not philosophy, for the term he confines to 'the science of the causes and principles of things.' Our author would not have understood what nature was, if he had not read Aristotle, or been able to have distinguished between God and nature.

• It is by Aristotle that I have been taught the difference betwixt things divine and sublunary things:—That these are constantly changing, but not without rule or certain determination; for the change is always from one certain state to another:—That things exist both in capacity and actuality; and that the progress from the one to the other, is what we call motion, which, therefore, is something more than capacity, and less than actuality. On the other hand, things divine are eternal and unchangeable, and all the productions of the first cause are from all eternity as well as their author; whereas on this earth the causes producing are always prior in order of time. And here again we have explained to us a fundamental doctrine of Christianity, that the Son was begotten from all eternity of the Father;—a doctrine not to be conceived, and consequently not to be believed, by a man who has not raised his thoughts, by the assistance of ancient philosophy, from generation and production of beings temporary here on earth, to the production of causes divine and eternal. Such a production cannot be conceived in things corporeal, which are in a constant vicissitude of generation and corruption, and therefore have no permanent existence. But in things intellectual, such as the theorems of science, it is easily conceived; for there what proceeds from the cause is coeval with the cause, and both are eternal. Thus the corollary of any proposition, though derived from the proposition as its cause, is as much an eternal truth as the proposition.'

Some very judicious observations are added on the Theology of Aristotle, and various defects are pointed out; but we suspect that these would not appear very interesting to our readers; and our article begins already to extend beyond its destined limits. The style of Aristotle, except where obscurity is purposely studied, lord Monboddo justly commends.

The Philosophical queries which follow are chiefly directed against the system of the materialists, with whom our author ranks sir Isaac Newton, and to establish the credit of his beloved ancients as philosophers. The last chapter contains an Analysis of Dionysius' Treatise on Composition. The Iroquois, it is said, 'speak with all the variety of melody and rhythm with which the ancient Greeks spoke.' This is, however,



ever, not supported in its full extent by the observation of Dr. Moyes, who had heard the Iroquois: as he had an accurate musical ear, his observations are of importance.

‘He told me that their acute accent was, like the Greek, commonly confined within a fifth. But, he said, they sometimes started to an octave. This, I suppose, happens when they are much agitated by passion, which naturally makes men musical. They have also, he told me, the distinction of long and short syllables, and in the ratio of the long to the short as two to one, in the same manner as in the learned languages: so that they have rhythm in their languages as well as melody. Of the rhythm of their language, I was informed by another gentleman. And I also heard something of their syllabic tones, but nothing distinctly, as my information came from persons who had not a good ear for music, without which such languages can neither be spoken nor understood. This is the case of the Chinese language, as I was told by Mr. Beving, an English gentleman who had been two and thirty years in China, having been sent thither very young by the East India company, in order to learn their language, and so qualify himself to be their factor at Canton.’

This is little more than may be found in some provinces in England: the acute accent in Cornwall, and the rhythm, are often more evident than Dr. Moyes describes them among the Iroquois. It is indeed so common among uncivilised nations to speak in rhythm, that the late Dr. Blacklock supposed a kind of recitative to have been prior to speech. We should hardly have expected an accurate Grecian would have commended the anomalies of words and pronunciations in the more unsettled æras of the language. As well might an Englishman commend the Anglo-Saxon prefix *y* as very convenient in poetry, or the licences of honest Maister Skelton. The remarks on the versification of Milton are ingenious and accurate: his verse is, however, little more than the measured prose described by the Halicarnassæan.

Such is nearly the concluding volume of the *Origin and Progress of Language*, which we have read with great pleasure and some profit. Those who will overlook the garrulity of an old man, the enthusiasm of a retired scholar, or the prejudices of an author confined to one subject, may reap much information from lord Monboddo’s works. The allowances to be made are not great; and when old age is rendered respectable by learning, the younger part may easily forgive a few prejudices and a little dogmatism.

*The Spirit of General History, in a Series of Lectures, from the Eighth to the Eighteenth Century; wherein is given a View of the Progress of Society in Manners and Legislation, during that Period. By the Rev. George Thomson. 8vo. 6s. Boards. Law. 1791.*

**T**HOUGH History has ever been held in estimation for the rational pleasure it affords, yet its principal object is of a nature infinitely superior to entertainment; and the records of past times could but little excite the attention either of the philosopher or politician, did they not furnish the most certain means, both of developing the human character, and exploring the events of futurity. These are the great prerogatives which give dignity and importance to historical narrative; and without which, the latter could have only a subordinate rank in the scale of literary avocations. The author of the present volume, conformably to the opinion of all who have treated of the same subject, displays the usefulness of History in the light we have now mentioned. His design is professedly to exhibit such a view of it as may serve the purposes of moral and political instruction; towards which end he justly considers the history of modern nations as the best adapted, though, to the study of this, the knowledge of the ancient is necessary.

After a variety of pertinent observations, in the preliminary Lecture, he proceeds, in the second, to recite the history, laws, manners, customs, and religion of the modern nations of Europe. The æra at which he commences is near the end of the eighth century, when Charlemagne became emperor of the West. But as an introduction to this detail, he previously relates the causes of the decline of the Roman empire, with a general account of the people by whom the modern nations of Europe were founded; and these form the subject of the second Lecture.

In the third Lecture he prosecutes the subject from the æra above mentioned; treating of revolutions, governments, manners, religion, customs, sciences, and the Normans. During this period, as our author observes, Europe exhibited a theatre of bloody wars; men knew nothing but the science of attack and defence; the administration of justice was neglected, and crimes remained unpunished.

The fourth Lecture presents us with a Sketch of the History of Eastern Nations; Mahomet, his religion, his progress, and that of his successors; laws, manners, arts, chivalry. Chivalry, as our author remarks, was, for many ages, a concomitant of the feudal institutions; and, notwithstanding its romantic nature and origin, we agree with him that the politeness and spirit of honour, which it introduced among a martial people,



people, served in a great degree to abate the ferocity of the barbarous ages.

The fifth Lecture, besides the usual subjects, gives a general account of the Crusades; with regard to the causes of which, and their consequences, we shall lay before our readers a part of the author's observations.

• The crusades were undoubtedly an imprudent and mad enterprize, and so they must appear to us of the eighteenth century; but to those who lived in the twelfth and thirteenth centuries, they appeared in a different light. Men in the heat of passion, engage in and carry on an enterprize, the folly and injustice of which, upon sober reflection, they condemn. The taste, manners, and prejudices of the middle ages, induced the Europeans to engage in holy wars, without ever considering whether they were just and advantageous, or the contrary. Many causes induced the Christians to take up the cross.

• Pilgrimages to the Holy Land had long been in use, and considered as the most effectual means of salvation. Wrong zeal for religion, and want of charity, begot in the minds of Christians a hatred of the Mahometans; and this was strengthened by their enterprizes in Europe, and their cruel treatment of the Asiatic Christians. The Holy Land was in their possession, and the Christians thought, it would be doing an acceptable service to God, to take it out of the hands of infidels. In their opinion, Jesus Christ would not own them for his disciples, unless they paid their devotions in the country where he was born, and prostrated themselves on the ground where he was crucified and buried.

• To a passion for religion, was joined a passion for war. Commerce, manufactures, and arts, were in their infancy in Europe; the people were without employment. In this situation peace was disagreeable to them, and it gave them pleasure to attend their princes in warlike expeditions. The time of the crusades was the æra of chivalry. Knights loved adventures, and they were persuaded that a war with the Mahometans of Asia, would present them with adventures they could not find in Europe. A thirst for glory and wealth excited the brave to take up the cross; and this thirst, they hoped, would be quenched in Asia. To fight at a distance from home had something romantic in it, which suited the taste of the Europeans of the middle ages. Asia presented the crusaders with the most brilliant conquests: they believed that victory would attend their steps, and that they would return to Europe loaded with the treasures of the east. If a thirst for gold carries the British, and other modern Europeans, to the unhealthy shores of Africa, to Hindostan, and China. If the Dutch, to have liberty to trade with the Japanese, trample upon the cross; is it surprising that the ancestors of the same nations,

with similar views and expectations, should have gone into Asia wearing the badge of the cross?

' The church of Rome was then all powerful in Europe. She authorised Christians to take up the cross, and gave to all who did so, an exemption from what oppressed them in Europe; now, to men sunk in debt, in dread of confinement in a prison, exposed to the insults of enemies, it would be thought a very great advantage to have their persons and property secure under the protection of the church.

' To these motives, which no doubt induced the crusaders to take up arms, and march for the recovery of the Holy Land, this one may be added, In those dark ages, we may reasonably suppose, there were many guilty of wicked actions, which deserved punishment, many profligate sinners, to whom the governors of the church had prescribed a severe penance. The pope had published a plenary indulgence, or a pardon for all crimes, how numerous or heinous soever they might be, to all who would take up the cross. These bad characters found the expiation of all their crimes in such indulgence. It perfectly suited their inclinations, as it made what they loved most, namely, war, plunder, conquest, a duty. If they succeeded in their undertaking, riches in abundance would enable them to live happily in this world; and if they died, they thought themselves sure of the crown of martyrdom in the next. Chivalry, superstitious devotion, uncivilized manners, turbulent passions, deeply rooted prejudices, vicious habits, these concurred to produce the same effect.

' The crusades deprived the kingdoms of Europe of many of their inhabitants. This was hurtful to population, and the evil would be felt for a long time. Europe also suffered, for want of the specie the crusaders carried with them. The feudal lords sold or mortgaged their lands, to defray the expence of their expedition, thinking that the wealth of Asia would amply indemnify them for whatever expence they might be at; and that upon their return, they would be able to redeem their lands, or purchase by the sword, a greater extent of territory in Asia than they possessed in Europe. Those who engaged in the crusades were mostly the turbulent and unruly, whose chief delight was war and plunder; the profligate and debauched, whose souls were stained with the commission of many crimes; those in debt, and who had no visible means of paying what they owed; the poor nobility, who had not wherewith to support their rank; people called gentlemen, who subsisted by the charity of the monasteries, or depended for a precarious subsistence upon the feudal barons. Those of the lowest rank in society, who, for want of agriculture, manufactures, trade, and commerce, to employ them, lived

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in idleness and poverty. Europe was the better to want these, as they rather hurt than promoted the welfare of society.

The church was a gainer by these emigrations. She purchased lands from the crusaders greatly under their value; and, by increasing her property, increased her power. The crusaders were also a means of increasing the power of the princes of Europe, by carrying into Asia those great feudal barons, who had given them much disturbance, and prevented them from enlarging their power. Nay, society in general was a gainer; since the crusades, by removing out of the way, those members who were continually raising disturbances, and committing acts of cruelty, enabled the well-disposed, who remained, to cultivate the arts of peace, and promote civilization and refinement of manners. Some of those who returned to Europe, brought, from the east, a taste for the arts and sciences. The fine buildings they had seen at Constantinople, and in Asia, executed in the Grecian taste, furnished them with the idea of introducing the imitation of them into the west, where the Gothic manner of building prevailed; an architecture without proportion, order, or beauty, in which strength and permanency were only aimed at by the builder. The crusaders also brought from the east some of the writings of the ancients; this was favourable to learning in those dark ages, as it gave the Europeans a taste for the finished compositions of the Greeks, and raised in them a desire to become acquainted with those masters of poetry, history, and eloquence. The crusades were also favourable to commerce, as an intercourse was then opened between the east and the west, which has continued ever since. European merchants attended the armies of the crusaders, and sold them the commodities of both Europe and Asia, and brought Asiatic commodities into Europe; and, from the gain they made, found it would be greatly to their advantage to carry on a trade with the nations of Asia.

The sixth Lecture treats of the revolutions in kingdoms, government, legislation, manners, customs, religion, the general spirit of Europe; sciences, arts, in the fourteenth and fifteenth centuries. This was a period of remarkable events in the history of Europe. The eastern empire, which had hitherto withstood the ravages of barbarians, was now subverted by the inundation of the Turks. The eastern church disappeared with the Greek empire; and the clergy chose rather to submit to the Turkish yoke than to that of Rome. The storm which burst upon the western church, began to gather in the fifteenth century, under the conduct of Wickliff in England, and of John Hus, and Jerome of Prague, in Germany. A variety of absurd Roman catholic sectaries, among whom were the Flagellants, sprung up in the period under

review. The abolition of the order of Knights Templar was one of the extraordinary occurrences in this period. Nine hundred knights were condemned to the flames at two judicial sittings. A narrow, superstitious, and absurd turn of mind, was not confined to the common people; but men eminent for dignity; men distinguished for knowledge, even whole societies, otherwise respectable for understanding, were strongly tinged with the prejudices of the times. A series of fortunate accidents, however, contributed to dispel the darkness which now enveloped the world. The destruction of Constantinople proved the means of importing into the western parts of Europe the treasures of ancient learning; the invention of the mariner's compass effected an astonishing change in the progress of navigation and geography; but what, more than all, conduced to enlighten and civilise mankind, was the invention of printing, discovered towards the middle of the fifteenth century; a period rendered illustrious by the revival of learning, with all its auspicious concomitants.

The seventh Lecture exhibits a general view of the sixteenth century, which comprises the reformation, with the consequences of the discovery of America. This period, our author observes, presents the reader with events unknown in any former age of the world.

Europe, says he, after long and violent convulsions, began to settle, and the din of war to give place to the mild voice of peace. States enjoyed an internal tranquillity, the work of a more enlightened legislation. Commerce, extended by navigation, united nations; and political views strengthened the union which interest had formed. The manners of society visibly refined, the fine arts were progressive to perfection, and the sciences began to penetrate that thick covering, under which ignorance had held them captive for near fifteen centuries. Such happy revolutions could not fail to produce an age, fruitful in great events. Hence the sixteenth century is, perhaps, the most astonishing age of any that has existed since the creation of the world. When we attend to those princes who then reigned in Europe, we discover names highly dignified, either by the renown which they themselves acquired, or by the conduct they observed, or by the great revolutions of which they were the cause. At Constantinople we behold a Selim, who united Syria and Egypt to the Ottoman empire, and put an end to the reign of the Mamalucks, who had been in possession of the last mentioned kingdom since the thirteenth century. After him we behold his son, the great Solymán, who advanced as far as Vienna, was crowned king of Persia in Bagdad, the city of the ancient caliphs, and spread terror in Europe and Asia.

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' We behold, at the same time, Gustavus Vasa in the north, who broke the Danish yoke, under which the Swedes had long groaned, and who, being chosen king of Sweden, the avenger and deliverer of which he had been, rendered it flourishing, civilised it, and by one of the most important and difficult revolutions, fixed the grandeur of his country. In Russia, John Basilowitz, who rescued his country from being tributary to the Tartars, deserves to be ranked amongst the greatest princes; because, though a barbarian, and his subjects still more barbarous, he was the avenger of his country, and from that moment Muscovy began to figure among the powers of Europe.

' In Spain, Germany, and Italy, we behold the famous Charles V. who, sovereign of these countries under different titles, supported the burden of Europe, was always in action or negotiation, checked the progress of the Turks, made kings, and at last, after having long troubled the repose of Europe, abdicated his crowns in favour of his son Philip II. retired from the world, and spent the remainder of his days in acts of religious devotion.

' In France, Francis I. the rival of Charles V. though less fortunate, was nevertheless a great character; glory attended his steps; great in misfortunes, he obtained the esteem of nations by his bravery, and amiable qualities, and immortalised his name by his love for the fine arts, which he transplanted from Italy into France. Henry VIII. king of England, notwithstanding his cruelties and caprices, must be ranked amongst the celebrated princes of the sixteenth century. During his reign, a memorable revolution took place in the genius, manners, and religion of the English, and Great Britain learned under him, to hold the balance of power between the sovereigns of Europe. At the name of pope Leo X. the intelligent reader will recall to mind an age celebrated for the arts, and for that great revolution, which, under him, took place in the western church.'

The two remaining Lectures continue the view of general history to the end of the seventeenth century; exhibiting, as the several preceding divisions of the work, the religion, government, legislation, manners, customs, arts and sciences, of the different periods. The author's aim has been, not to dwell upon the common topics of history, but to make the reader acquainted with the manners of mankind, in the different stages of society; and to point out the progress of the human mind, with the causes which retarded, or promoted, the civilisation of European nations. On the whole, we think he has executed his design successfully; discriminating the several periods by their peculiar characteristics, and manifesting, in his observations, a spirit of philosophical reflection. In point of style, the work is void of affectation; and it promises to

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afford satisfaction, not only as a narrative, but as an example of studying history with the advantage for which it was originally intended.

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*Sermons on Practical Subjects. By Andrew Kippis, D. D. F. R. S. and S. A. 8vo. 6s. Boards. Robinsons. 1791.*

**T**HIS volume contains seventeen sermons, on the following subjects. 1. The Advantages of religious Knowledge. 2. The Weakness of Man. 3. The Dignity of Man. 4. God's general Provision for human Sustenance. 5. God's personal Provision for human Support. 6. God's Omniscience and moral Government. 7. The Usefulness of Prayer. 8. The Character and Happiness of religious Persons. 9. The progressive Nature of Goodness. 10. The Character and Blessedness of the Meek. 11. Mutual Agreement in the Journey of Life recommended. 12. The Example of Jesus in his Youth recommended to Imitation. 13. The evil Effects of a Life of sensual Pleasure. 14. The Benefit and Reward of Afflictions. 15. The Advantages and Disadvantages of living to old Age considered. 16. The Blessedness attending the Memory of the Just. 17. The Doctrine of the New Testament concerning the Lord's Supper.

From an advertisement prefixed to the volume it appears, that these sermons were published by Dr. Kippis in compliance with the desire of several of his congregation. This circumstance, he modestly hopes, will be a sufficient apology for their public appearance: and he adds, that it will be a sincere satisfaction to him, if his feeble endeavours shall, in any degree, contribute to promote those great practical purposes which ought to be the prime aim of every Christian preacher.

We have not often met with discourses in which these objects appear to have been more uniformly kept in view; or which were better adapted, from the nature of the subjects discussed, and the manner of treating them, to promote a Christian temper and conduct. A vein of sound sense, just reasoning, liberal sentiment, and serious ardent piety, runs through the whole.

In the composition of these sermons, Dr. Kippis has equally avoided the method of those declaimers, whose pulpit-exercises are loose unconnected harangues, without any order or distinction of parts; and that scholastic nicety of method, as well as minuteness of division, which render a discourse cold, obscure, and uninteresting. In each of them we meet with general divisions of the subject, such as will assist and not fatigue the memory; which are followed by practical advices suggested by those different divisions.

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The style in which they are written is easy and unaffected; their language, in general, chaste and elegant, judiciously diversified according to the different subjects. Of this we shall enable our readers to form some judgment, by presenting them with the following specimens.

The first we shall take from the Discourse on the Advantages of religious Knowledge, which does honour to the author's liberal and enlightened views.

‘ Knowledge is not only conducive to our personal and private felicity, but renders us useful members of society. That our heavenly father doth not intend us to seek our own happiness only, is plain from a variety of arguments. Nay, he hath not left us to learn our duty to our fellow-creatures from the slow deductions of reason; but hath implanted kind and tender instincts in the breast, which by a sweet compulsion oblige us to mourn with those who mourn, and to rejoice with them that rejoice; which declare that we are intimately united with the whole system of beings: and urge us to exert our endeavours for the welfare of the human race. But even our benevolence may lead us astray, if it be not regulated by the dictates of wisdom. Shall we not find in fact, that a deluded ignorance hath often been spreading misery in the earth, while it believed itself actuated by a regard to the honour of God, and the interests of men? It is therefore of the utmost importance to acquire that just way of thinking, which will prevent the misapplication of our affections, and direct them to their proper objects. Be our abilities and influence great or small, be our station in life high or low, knowledge will instruct us to apply our several talents in that manner which shall be most conducive to the benefit of mankind. It will alike teach the subject and the magistrate, how to advance the public good. Nor will it merely qualify us to discharge our own parts in society, with usefulness: it will also make us capable of advising and regulating others. Hence we may become the lights of the world; and may diffuse those beneficent beams around us, which shall shine on benighted travellers, and discover the path of rectitude and blessedness.

‘ It is, likewise, one of the capital advantages derived from knowledge, that it tends to destroy the bigotry which hath in all ages been so fatal to human felicity. That bigotry is the child of ignorance, will be evident to any one who attentively considers the matter. For were men acquainted with the nature of God, they would be well assured, that an all-gracious Being can never condemn his creatures for the variation of their opinions, so long as they sincerely endeavour to find out his will. Did they understand the amiable spirit of the gospel, they would perceive that nothing can be more contrary to its design, than to exclude any from the benefits it proposes, who are solicitous to imbibe its temper, and  
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comply with its precepts. Had they examined their own hearts, they would learn that while they are liable to so much weakness and error, it is the height of arrogance to judge with severity their fellow-men. Did they comprehend the real difficulty that attends many questions, and the plausible things that may frequently be urged on both sides, they would be fully convinced that the wise and good may differ in their views. Had they an acquaintance with the world, they would experience so much piety and virtue among persons of very opposite sentiments, as would enlarge their souls, and fill them with a warm and diffusive charity.

‘The same knowledge which is thus happily effectual to drive away bigotry, puts to flight, likewise, the meanness of superstition, and the madness of enthusiasm. It corrects every unworthy notion of God and religion; exposes the principles and practices that have been so ruinous to the order and well-being of society; teaches us to place the ardour of our zeal on objects alone that deserve it; and promotes the cause of universal liberty. If we desire to behold the dreadful consequences of ignorance with regard to divine things, it is but casting our eyes a little on the history of mankind; where we shall meet with such instances of folly and fraud, of barbarity, and persecution as will strike us with horror. It is owing to the prevalence of rational opinions in these respects, that Great Britain is the seat of so much tranquillity and social enjoyment; that the sacred rights of conscience, for the most part, are held inviolable; and that persons are permitted to exert the freedom of their minds, without the fear of penalties and tortures.

‘It would be impossible, in the bounds of a single discourse, to enumerate all the blessings that flow from religious knowledge. To this we are indebted for the important change which hath been made since the beginning of the Reformation. To this we are indebted for the humanity and gentleness of modern manners. To this we are indebted for the general cultivation and refinement of the understandings of men. It is owing to this, that even arbitrary governments have lost something of their original ferocity; and that there is a source of improvement in Europe, which will, we hope, in future times, shed the most delightful influences on society; and unite its members in peace and harmony.’

Our next extract is a part of the author's illustration of the Beneficence of God, in his general Provision for human Subsistence.

‘It ought not to be omitted, with respect to the several particulars we have touched upon, that the ability and skill which God hath bestowed upon men, of working up the materials of nature for their use, should be reckoned among the brightest proofs of the benevolence he hath displayed in his care for our present subsistence. It is true  
that



that he hath shed a thousand blessings upon us; that he hath enriched us with innumerable gifts of his bounty: but, that we may reap the full benefit of them, he demands the concurrence of our own activity, diligence, and labour. He puts the means of support and happiness into our hands, and it lies upon *us* to bring them to maturity and perfection. It is *our* duty to dress the gardens, and to cultivate the ground: it is *our* duty to sow the seeds of vegetables, to plant the trees, and to lodge the corn in the earth: it is *our* duty to work up the flax, the cotton, the wool, and the silk, into a decent attire, and to convert the wood and the stone into proper dwellings: it is *our* duty to extract the ores from their beds, to purge them of their dross, and to work up the various metals to a thousand purposes of necessity, utility, or pleasing ornament. Nor are we the less, but the more, indebted to the goodness of our heavenly Father on these accounts; for he hereby calls forth our wisdom, industry, and vigour; and engages us in a multitude of employments which highly contribute to the beauty, order, and felicity of life. Hence it is that man becomes closely united to man, that communities are formed, and that the intercourses of trade and commerce are established. Hence we derive the advantages and pleasures of civility and refinement, together with a number of important and endearing social connections.

There are, likewise, many other circumstances which shew the kindness of our Maker in providing for our subsistence; and it would be criminal, on this occasion, to forget the variety of the seasons, and their admirable subserviency to our welfare. In the spring, all nature rises up, as it were, from the grave; revives with innumerable charms, and holds forth the buds, the blossoms, and the pledges of plenty. The summer ripens various useful productions, and, by its fervent and salutary rays, carries others greatly forward toward their state of maturity. Autumn completes the promises of the spring and the summer, and crowns the year with the richest displays of the divine bounty. *Then* it is that the copious grain is cut down in large heaps; *then* it is that the solid and durable fruits are brought to perfection; and *then* it is that the husbandman enjoys, with unspeakable gladness, the full reward of his watchful care and his painful toils. Thus a noble store is laid up for our wants, in the time when the earth shall be divested of its verdure, abundance, and lustre; and shall assume a barren, frowning, and desolate appearance. Let us not, however, imagine that the winter is unfavourable to our support. Winter contributes to the designs of our Creator's mercy as effectually as the more blooming and smiling seasons. Winter affords a necessary repose to the exhausted ground, strengthens its vegetative powers, and, while it binds it in frost, or covers it with snow, prepares the way for the future harvest.

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‘ The distribution of the weather is a farther circumstance, which amply displays the benignity of the Almighty, in providing for our necessities. Doth he not sometimes command his sun to shine for days and weeks with all its force, in order to give heat and vigour to the productions of nature; and, at other times, does he not send the gentle showers, or the plentiful rains, to relieve the parched and thirsty lands, and to clothe them with the utmost beauty and fruitfulness? Now, all this is done in such a manner, and with such proportions, as are most truly conducive to our interests, though the foolish children of Adam are apt to complain, and to wish that the dispensation of serene skies, or the falling drops, were in their own hands; a complaint and a wish that we ought the more to be ashamed of, since the heathen world was so thoroughly sensible of their absurdity; as is manifest from the well-known apologue of the peasant, who requested, from Jupiter, the management of the seasons with regard to his own farm.’

The last specimen which our limits will permit us to insert, we shall take from the Sermon on the progressive Nature of Goodness.

‘ This brings me to consider the nature of the good man’s course in the spiritual life. And the nature of it is illustrated in the text by a very beautiful comparison. “ The path of the just is as the shining light, that shineth more and more unto the perfect day.” The obvious sentiment here held out is, that the religious person is progressive in his attainments; that he rises from small beginnings, and tends upwards, till he arrives to the highest state of excellence and splendour. Let us consider,

‘ First, The comparison of Solomon, as representing the character of the upright at, and a little after, their entrance upon the ways of holiness. During the darkness of the night, the face of things is involved in obscurity and confusion; and continues, for a while, disagreeable, dangerous, and dreadful. But, at length, a streak of light dawns in the east, which, gradually increasing, unfolds still more and more the beauties of the creation. In time, the sun begins to appear, exhibits part, and then the whole of its resplendent orb, mounts by degrees in the heavens, and, as it advances in its career, throws fresh glory on the objects of nature.

‘ Is it not thus in the openings of the divine life? Perhaps it has been the unhappiness of the man who may now be deservedly numbered among the just, that he was formerly in subjection to ignorance and vice. He was a slave to evil habits and affections, and stood obnoxious to a sentence of condemnation. But at last, through the blessing of the Almighty, on the instructions of sacred wisdom, religion dawns upon his soul. He is convinced of the error and the danger of his ways. He sees things, in some measure, in



their genuine colours, and begins to go on in the true path. His course will not, however, at first, be so bright and so pure as it ought to be, and as it will hereafter be. The work of piety and virtue, even when the beginning of it may be distinctly marked, is not carried instantaneously to perfection. When a person has really devoted himself to the cultivation of religious truth, and the practice of righteousness, he may have many difficulties to struggle with, which cannot be conquered without much pains, and which can only be surmounted by slow steps. He is enlightened indeed, but the light is faint and feeble. There is, no doubt, a very considerable difference in this respect; and some will make an abundantly quicker progress in the divine life than others do. Some shall have such powerful convictions, and such enlarged views, with regard to moral and eternal concerns, as to have a speedy change produced in their temper and conduct; while others are far longer in getting the better of their evil habits. Thus the sun shall at one time arise in all the splendour he is capable of, without being shorn of his beams by mists and clouds; while at another time the mists and clouds shall hang so pertinaciously in the air, that it will not be in his power to disperse them till late in the morning.

‘There are, likewise, persons who cannot exactly trace the beginnings of virtue in their minds. Such is the case of those who have been brought up early in the ways of goodness, and who, by the blessing of God on their pious education, have never sensibly deviated from the right course. Still, however, with regard to these persons, must not their improvement in piety be necessarily a gradual thing? Their first existence was little more than an animal existence, and the dawnings of reason and virtue in them will be slow, gentle, and successive. Though they cannot precisely specify the openings of religion in their souls, the principles of it must, notwithstanding, be, for a while, comparatively weak, and must increase by small degrees. But,

‘Secondly, we may consider the comparison of the text as representing the path of the just in its beautiful and agreeable progress, after the first difficulties have been, in a great measure, conquered. When the sun hath gotten above the horizon, and hath dissipated the fogs that interrupted or obscured its appearance, it advances in the heavens with augmenting lustre and majesty. Its light grows every minute more strong and more vivid, and its influence is still greater and greater in cheering, adorning, and fructifying the earth. So the good man, having acquired right principles and dispositions, and having obtained, in a certain degree, the dominion over his wrong affections, will be daily advancing in the virtuous life. His knowledge of divine objects will continually become more clear, just, and extensive. His piety will mount on sublimer wings, and rise to a nobler elevation. His obedience to the

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the will of his Maker will be increasing in sincerity, activity, and fruitfulness. His resignation to the dispensations of Providence will grow more calm, steady, and joyful. His benevolence to his fellow creatures will perpetually improve in its fervour, enlargement, and utility. His self-government will advance in regularity, uniformity and vigour; his moderation be still better known unto all men; his patience carry on its work towards completion; his meekness assume new graces; and his fortitude be displayed with quickened strength and firmness. Thus, likewise, will he proceed with regard to all the parts and offices of the religious character. He will not imagine that he hath already attained, or that he is already perfect, but will be pressing onwards to the summit of excellence. His course will have a beautiful progression, and will be advancing, by suitable degrees, to the utmost pitch of rectitude, glory, and blessedness.'

Of the sermons in this volume, the first, twelfth, and sixteenth, were published separately many years ago. They are, however, deserving of a better fate than commonly attends single discourses, and are very properly added to this collection. The last discourse, on the Lord's Supper, has been printed at different times, in order to be given away. We think it admirably adapted to remove the objections which have prevented many serious and well-disposed minds from observing that rite of our holy religion; as well as to correct the misconceptions which superstition and enthusiasm have formed, of an act which is simple, rational, and beautiful in its design; at the same time that it is easy and unexceptionable, considered as a positive injunction. This discourse is added to the present volume, at the request of a learned and respectable clergyman of the church of England.

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*The Authentic Memoirs and Sufferings of Dr. William Stahl, a German Physician. Written by Himself, at his Enlargement in 1789. Translated from the German. 12mo. 2s. Barker. 1791.*

AT a time when the spirit of liberty has proceeded so far, in one of the most despotic governments in Europe, as to overturn the established constitution of the country; it would be surprising if other nations, groaning under an equal, or yet greater degree of oppression, should not be roused, by such an example, to assert, at least, a freedom from such grievances as are utterly repugnant to humanity. The Bastile of France, notwithstanding all its horrors, was never, perhaps, to be compared, in the rigor of usurped jurisdiction, with the court of inquisition, in Spain; and that of Portugal, at the settlement of Goa, in the East Indies. These tremendous tribunals have  
continued



continued for ages the disgrace of human sentiment and ecclesiastical tyranny. In these memoirs, which appear to be authentic, we are presented with the narrative of a transaction, the most iniquitous and oppressive, perpetrated by the agents of a sanguinary priesthood, under the pretext of zeal for religion. The circumstances of this extraordinary case are briefly as follow: Dr. William Stahl, an eminent physician at Goa, having gained the affection of a beautiful young widow, named Donna Maria, whom Francisco, a *holy* Father, had endeavoured, in vain, to corrupt; the latter, actuated by jealousy and revenge, resolved on the destruction of his rival; to effect which purpose, he took advantage of an incident, thus related by the author.

‘ Every body knows that physicians and priests frequently meet in the discharge of their respective duties; I was one morning sent for to the house of Don *Pedro Sarai-va* to prescribe for his son, who was afflicted with a dangerous disorder. Upon my arrival at this nobleman’s, I found father *Francisco* sitting by my patient’s bedside. The young man was holding an ivory image of the *Virgin* in his hand, which he kissed several times. As the nature of his disorder required him to be bled, I sent for a surgeon, who came immediately, and was preparing to act according to my directions; but observing that the young man would not cease licking and hugging the image of the *Virgin*, to the great hindrance of the surgeon, I advised him to lay it aside, lest it should be stained with his blood, or become troublesome in the operation. I had no sooner uttered these words than father *Francisco* left the room with an air of indignation, and making the sign of the cross, as if he had been in the clutches of the devil. In spite of the solemn gravity, inseparable from a good professor of the healing art, this strange behaviour of the monk tickled so much my sense of ridicule, that I could not help laughing most heartily, in which my honest friend the surgeon imitated my example, to such a degree as made all the house shake with the roar of our voice.

‘ The young patient, displeased at our mirth, which I own was rather unseasonable, started up in a fit of devout frenzy, asking whether we were Christians or Jews, to insult his father confessor by such irreverent and immodest proceedings? I answered him with great coolness and composure, that we respected Father *Francisco* as a minister of the church, but could not forbear thinking his absurd departure and the gestures he made extremely ridiculous. The young man, dissatisfied with our reply, hugged again his ivory *Virgin*, and desired us both to withdraw.

‘ We instantly complied with his request, and had not gone fifty or sixty yards, when a servant in livery overtook us, and delivered a note into my hand to the following purport:

CRIT. REV. N. AR. (III.) Dec. 1791. G g ‘ Tremble

“ Tremble ye heretics—Avaunt — Be gone !!! — Enough of your profanation !—Our holy mother the church will soon take vengeance.”

In consequence of this intimation, and by the advice of Donna Maria, Dr. Stahl was preparing to quit the place, and return to Europe, when he was apprehended by the officers of the court of inquisition, and cast into the prison belonging to that infamous tribunal. After several examinations, and a rigorous confinement during four years, he happily escaped from being committed to the flames at an *auto de fe*; and the whole of his fortune being confiscated, he was banished the country.

The prison of the inquisition is described in the subsequent terms :

‘ The secretary made an inventory of every thing taken from me, he assured me that if I should recover my liberty, every thing would be faithfully restored to me.

‘ The inventory being ready, the alcade took me down stairs, and led me through a spacious yard, to the prison of the inquisition. They consist of several separate buildings of two stories, with a yard to each; every story has a gallery, divided into seven or eight rooms or dungeons; each measuring ten square feet; and the number of these rooms amounts to two hundred.

‘ Some of the galleries are quite dark, having no window, and receiving light through the door only, which is commonly shut: these dark dungeons are likewise smaller and lower than the rest.

‘ Excepting these dark cells, all the rest are square, and vaulted, painted clean, and receive light through a little grated window, which does not shut, and which the tallest man cannot reach.

‘ The walls of these dungeons are every where five foot thick; each dungeon has two doors, one from within, and the other from without; that from within is divided in two halves, it is strong, full of large iron nails, and the lower half of it is shut; there is a little window at the top, through which the prisoners receive their daily allowance, their linen, and other things; this window is locked with a key, and has two strong iron bolts.

‘ The door from without is not so strong nor so thick as the other, but it is whole, and without any opening; it is usually left open from six till eleven in the morning, that the wind may pass into the dungeons and purify the air; at all other times of the day it is regularly and closely shut.

‘ Every prisoner receives an earthen pitcher full of water to wash himself; another pitcher, called gurguleta, likewise full of water to drink, with a pucaro or cup, made of terra figillata, which is very common at Goa, and refreshes the water wonderfully, if it be  
left



left in it for some time. They also receive a broom to sweep the dungeon, a mat to spread on the floor, when they lay down, and a large bason to receive all the excrements and dirt, which is emptied every four days, covered with another pot.

‘ The prisoners are fed after the manner of the country ; the blacks get rice, a little fried fish, and rice water to drink : the whites have the same fare, except on Thursdays and Sundays, when a little meat is allowed them for dinner only.’

We shall pursue no further the detail of this affecting narrative ; but only inform our readers, that it contains such an account of the proceedings of the Inquisition, as must excite, in every humane breast, a desire for the abolition of that odious and shameful tribunal,

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*Moderate Politics, devoted to Britons. 12mo. 3s. sewed. Walter, 1791.*

**A**MIDST the conflict of political antagonists, who maintain their opposite systems with the usual warmth of controversy, the opinions of a temperate, candid, and judicious writer, seem to merit the attention of the public. Of this description is, undoubtedly, the author of the production now before us. On the miscellaneous subjects of which he treats, his observations are, in general, marked with a degree of discernment and good humour, that strongly recommend him to our regard. His conceptions of the different forms of government are agreeable to the principles of sound policy ; and at the same time that he disapproves of violent innovations, he maintains the expediency of the reform of all abuses which affect the interests of the state. With respect to the excellence of the British constitution, he makes the following just observations :

‘ In our own country, the experience of near a thousand years, (for the shrewd government of Cromwell was too similar to be deemed an exception) has sufficiently rivetted the benefit in the hearts and understanding of the English, ever to suffer them long to rest without their king. The Scots have even a deeper rooted attachment than, this in point of time,—and the two kingdoms have united together for nearly two centuries under one king, and nearly one century under the same government, with increasing and still promising advantage.

‘ Though experience is fully satisfactory, yet in an age of political theory, and of appeals from our own to other governments, as more excellent, it may not be amiss to consider wherein the British basis seems the deepest laid.

‘ The constituent power has ever resided with the people, though

in some reigns they have allowed a capricious king to assign over the people like lands by will: but it was ever the right of the people, and, if they chose it, doubtless in their power to change the succession. Providence has happily, in pity to mankind, giving those of lowest degree, who compose the bulk of a state, that natural disposition to content, which leads them, when honestly left to themselves, to acquiesce in that mode of succession which wiser men than themselves recommend for the general good. This wisdom has, in the first place, adopted monarchy; secondly, declared it to be hereditary; thirdly, given it proper checks, by means of a solemn oath at inauguration; fourthly, provided for the security of the monarch's person, by deeming every hurtful act apparently done by him, as the act of his minister, and making that minister answerable; fifthly, by furnishing handsome means to support his dignity, and to supply him with such reasonable indulgences as may relieve his mind amid the fatiguing, though needful concerns of his office; sixthly, it has given him the appointment and dismissal of all his ministers; seventhly, it allows him the prerogative or right of sending and receiving ambassadors; eighthly, that of declaring war or making peace; ninthly, the right of checking an act of the lords and commons, but with a remedy against the dangerous abuse of it. We might go on to enumerate many other branches of royal prerogative, but it may be sufficient to have noticed the above mentioned. It is indeed a part of the constitution not clearly described in all its branches, and as the people have always a remedy against serious oppression ready at hand, it seems a more generous mode of proceeding to indulge mutual confidence, which, unabused, will improve affection, rather than by too strict definition of rights to betray mistrust.

It has lately been maintained by some political writers, with great vehemence, and even a seditious kind of triumph, that no people has a right to render their laws binding on posterity. Our author having taken a cursory view of this subject, his sentiments respecting it are worthy of being presented to our readers. He thus proceeds:

‘The resolutions then passed, (at the revolution in 1688) and declared binding on posterity, were not meant to insinuate that any age had a right to legislate for a succeeding one; had such a right existed, the laws of the earliest age, however inconvenient, would be binding on all posterity,—and probably enjoying as we do, and as our descendants may still more, the blessings of a highly civilized state, we shall not be willing to return to that point when this claim was originally set up.—Taking it therefore on the question of right, the right clearly remains with every succeeding generation; on the ground of expediency the case is altered. That the measures of the revolution were expedient, appears very strongly



ly from the circumstances of the case. King James had deserted, or, as we prefer the other term, abdicated the throne ;—How was it to be filled constitutionally? By his son, with a regency during minority: but the birth of the son, however since clear, was at that time dubious,—and the infant features could give no evidence adequate to the strong ground for suspicion entertained. The consequence was of the highest importance. Who came next in succession? The princess Mary; but her husband declared against her enjoying even political superiority over him; and it must be confessed, that the question of expediency ran here very strong,—for notwithstanding the prince of Orange's seeming indifference, a refusal of the crown in his own right had probably made him a warm enemy. He understood the maxim,

*Volto sciolto, pensieri stretti:*

An open countenance, close thoughts:

and however cool his countenance, he had probably the fire of ambition kindled at that moment on the altar of his heart. It is not to be supposed, that an obedient wife would have assumed the crown without him; where then went the next offer? To the princess Ann of Denmark; by the succession which afterwards took place, it is probable that the prince of Denmark would not have insisted on the joint power with his wife; nor had he that personal merit with the people, which William might justly assume. The earlier reign of Ann would then have been more regular,—but her unsettled, though well-meaning temper, had perhaps then shewn itself, and made her affection to her father reasonably to be dreaded in its political consequences, which indeed not a little convulsed the kingdom, when exerting itself afterwards in favour of an unseen brother. Surely then we may venture to pronounce the revolution wise in all its acts, if we may understand the declaration of their binding after-ages, in the less strict sense of binding on their circumspection and attention; and not binding their hands. This sense will be equally a restraint on our politics in an age of reflective and prospective wisdom, without a servile sacrifice of our mental liberties to a departed age,—less fully experienced, and by consequence less enlightened than our own: though there may yet be in the lower ranks many whose patriotism would exult in the same strain on the revolution anniversary with a good hearted woman, who drank “to the immortal memory of king William, who delivered us from popery, slavery, and all that’s great and glorious.”

In the subsequent divisions of the work, the author treats of church, law, military, commercial, literary establishments, and personal conduct; on which we meet with sensible, frequently ingenious observations; and the whole is such as just-

ly entitles the author to the moderate character which he assumes.

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*Memoirs of the late Rev. John Wesley, A. M. with a Review of his Life and Writings, and a History of Methodism, from its Commencement in 1729, to the present Time. By John Hampson, A. B. 8vo. 12s. sewed. Johnson. 1791.*

THE biography of a person who, during upwards of half a century, made a considerable figure on the theatre of life, a man extraordinary in his own character, and the founder of a new sect in religion, needed not the apology which the author of these Memoirs has thought proper to prefix to them. Such a work, candidly executed, must, on the contrary, be a desirable obligation conferred on the public. It was natural to expect that various opinions would be formed of this singular man; that many misrepresentations would be published after his decease; that his opponents would not scruple to brand his name with obloquy, nor his friends fail to embalm it with the most fulsome encomiums. To avoid these extremes has been the laudable endeavour of Mr. Hampson.

The contents of the title-page are dilated into the following topics, viz.

• Miscellaneous Articles relative to the Family. Of Samuel Wesley the younger. Of Charles Wesley, A. M. Of John Wesley, A. M. Origin of Methodism. Mission to America. Arrival in England. Conversion and Journey to Hernhuth and Marienburn. Return to England, and commencement of Itinerancy and Field-preaching. Mrs. Wesley's Death and Character. Difference between the Brothers on the Doctrine of Assurance. Progress of Methodism. Methodism in North America. Execution of the Deed of Declaration in 1784. Consecration of Bishops and Ordination of Priests for America by Imposition of the Hands of Mr. Wesley. Progress of Methodism in America continued. Observations on the Origin and Progress of Methodism. Of the Principles of Methodism. Of the Methodist Discipline. Reasons for interfering with the Clergy. Of Preaching extempore, and in the open Air. On the Influence of Methodism. Controversy between Mr. Wesley and others. Of his Writings in general. A Review of his Character. His last Sickness and Death. Last Will and Testament.

This ample outline is so completely filled by its industrious author, that an abridgment of its particulars, however minute, would far exceed our limits. The work is extremely interesting to those who are desirous of information on the subject it presents. As a great part of it is derived from Mr. Wesley's



ley's journals, and from other productions, we may be excused from entering so largely into detail, as if the particulars were wholly original. We must, therefore, be content with briefly stating the leading points of this history, and extracting only such anecdotes as are new or scarce.

Mr. John Wesley was, according to his own account, born on June 21, 1703, at Epworth in Lincolnshire; of which place his father was the minister. At an early age he was removed to the Charter-House, and thence to Christ-Church: having taken up his first degree in arts, he was in 1724 elected fellow of Lincoln-College, and proceeded to the degree of A. M. in 1726. Here he resided as a tutor till 1735. His first religious impressions he ascribed to bishop Taylor's Rules for Holy Living and Dying, to Stanhope's Kempis, and to Law's Serious Call and Christian Perfection. These impressions he communicated to a few other persons, who, with himself, formed a religious society, and were soon distinguished in the university by the name of Methodists, Sacramentarians, and the Godly Club. About this time he resisted the tender importunities of his father and brothers to accept, after the decease of his parent, the living of Epworth; the emolument of which was deemed almost necessary to the existence of the whole family. The correspondence on this subject between the old gentleman and all his sons is extremely curious; and affords an early display of the pertinacity and talents which characterised our hero. At this period he had adopted the principle that 'all the world was his parish;' and as to secular considerations in behalf of himself or his family, the first stranger he met with was to him *father, and sister, and mother*. The living of Epworth therefore descended, as we suppose, to Mr. L. of whose succession the chief of the family thus energetically expresses his abhorrence:

'The prospect of that mighty Nimrod's coming hither, shocks my soul; and is in a fair way of bringing down my grey hairs with sorrow to the grave; if you have any care for our family, which must be dismally shattered as soon as I am dropt; if you reflect on the dear love and longing of this poor people for you, whereby you will be enabled to do God the more service, and the plenteousness of the harvest, consisting of near two thousand souls, whereas you have not many more scholars in the university, you may perhaps alter your will, and bend your mind to him who has promised, "if in all our ways we acknowledge him, he will direct our paths."

Mr. J. W. however, must not be precipitately condemned. His arguments in favour of continuance at college are, at least, highly plausible: and there is no reason to suspect that in his refusal he was not strictly conscientious. That he must have

been thoroughly disinterested is obvious. A mind like his is not to be judged by the common scale. He was eccentric and anomalous in his sentiments and actions. What might appear in an ordinary man unfeeling or unreasonable, was in him natural and consistent: and he could justify all his conduct by arguments which those who disapproved might find it difficult to refute. His principal reason for remaining at Oxford was, that he thought himself capable of doing more good there than at Epworth: he wished to purify the fountain rather than the stream; and to establish a system that might gradually improve the distant parts of the kingdom. For this enterprize he had certainly peculiar talents.

We shall, however, present the sentence of Mr. Hampson in summing up the evidence of this controversy.

‘ The injunctions of a venerable declining parent, the welfare of a numerous and dependent family, and the unanimous concurrence of a whole parish, are considerations of such moment, as to leave us no difficulty in supposing that their voice was the voice of God. And on a review of his objections, we cannot help thinking that several of these were frivolous and imaginary; that his religion had in it too much bustle and business, with too deep a tincture of austerity; that, in some instances, he imposed both on himself and others, a yoke not imposed in the Scriptures, and which human nature is little calculated to support; and that he conceived many things to be necessary, which we greatly doubt whether they were so, even in his case; but are certainly not necessary to mankind in general.’

It is remarkable of a great genius that he is seldom insensible of his excellence. He disdains to affect that diffidence of his own abilities which the dissimulation of the world prescribes; and boldly thinks of himself, though perhaps not more highly, yet as he ought to think. This remark is perfectly applicable to Mr. J. W. He knew his strength, he felt his superiority; and this consciousness was his prevailing motive in all the actions of his life.

Not long after his determined resistance to the intreaties of his father and family, and his ardent preference of a college-life, we find him (such is the consistency of man!) entering on a mission to America. But here his expectations were chiefly frustrated by an incident at once singular and mysterious. Having repelled from the communion a niece of Mr. Williamson, the chief magistrate at Savannah, ‘for something in her behaviour which he (Mr. W.) disapproved,’ her uncle resented the affront by serving a warrant on him; in consequence of which he was brought before the judges and the recorder.

‘ Refusing to acknowledge their authority in a matter purely eccle-



ecclesiastical, he was ordered to appear at the next court held for Savannah. After some sharp words on the part of Mr. Causton, Mr. Wesley wrote to his niece, telling her, that if she offered herself at the table on the next Sunday, he would inform her, as he had done before, wherein she had done wrong; and then, says he, "when you have openly declared yourself to have truly repented, I will administer to you the mysteries of God."

' This was judged rather an aggravation, than a reparation of the offence. Mr. Causton then declared he would have satisfaction, and soon after told many persons that Mr. Wesley "had repelled Sophy from the communion, because she had rejected his proposals of marriage, and married Mr. Williamson."

It is a pity that this affair was never elucidated.—

' He does not tell us of what nature was his complaint against Mrs. Williamson: nor does he deny that he made his addresses to that lady; which, if not true, he certainly ought to have contradicted in the most express terms; for, on this circumstance, the public opinion must be necessarily suspended. If it was true, his behaviour will be naturally ascribed to the phrenzy of disappointed love. If not, some other reason must remain in reserve. But on this question it is impossible to decide. We may conjecture, but we cannot speak with certainty.'

The prosecution, however, accelerated his departure from a country to which he never returned, after an absence from England of two years and four months.

Does not the following description of Mr. W's prodigious hardihood and dexterity favour a little of *Munchausen*?

' During his residence on the continent, he frequently laboured, not only with his tongue, but with his hands; and continued his custom of eating little, of sleeping less, and of leaving not a moment unemployed. In some respects he was admirably calculated for a missionary in a cold inhospitable clime. For so small a person, he possessed great muscular strength, a sound and vigorous constitution, with a most ardent and indefatigable mind. He exposed himself, with the utmost indifference, to every change of season and inclemency of weather. Snow and hail, storm and tempest had no effect on his iron body. He frequently lay down on the ground, and slept all night with his hair frozen to the earth. He would swim over rivers with his cloaths on, and travel till they were dry; and all this without any apparent injury to his health. He seems also to have possessed great presence of mind and intrepidity in danger. Going from Savannah to Frederica, the pettiawga in which he was came to an anchor. He wrapt himself up in a cloak and went to sleep upon deck; but in the course of the night he rolled out.

out of his cloak and fell into the sea, so fast asleep, that he did not perceive where he was, till his mouth was full of water. He swam round to a boat and got out.'

Soon after this

'—he preached in many of the churches in town; but such was the effect of his unfashionable doctrine, that after the first sermon in every church, he was generally informed he must preach there no more. The doctrine to which we particularly allude, is what he calls "saving faith," which, he informs us, he saw clearly on Monday March the 6th, 1738, and "declared it without delay." The consequence of this mode of preaching, he says, was, that God then began to work by his ministry, as he had never done before.'

Instantaneous conversion is well known to have been a fundamental tenet of this teacher. His own he dates precisely at a quarter past nine o'clock in the evening of May 24, 1738, at a society in Aldersgate-street. The extravagances attending the conversion of his first followers are on record.—Samuel W. treated his brother's general system as madness and delusion, and prayed that God would 'stop the progress of this lunacy.' Mr. J. W. distinguishes

'—the origin of Methodism into three distinct periods. The first commenced at Oxford in 1729; the second at Savannah in 1736, when twenty or thirty met at his house; and the last in London, on the first of May, 1738, when "about fifty agreed to meet together once a week, in order to a free conversation, begun and ended with singing and prayer."

He now began to grow again tired of the little vineyard of England; and in June 1738, set off for Marienburn and Hernhuth in Germany, in order to learn the principles of the Moravian brethren, which seem to have considerably pervaded his own system, both ecclesiastical and civil. Here he entered himself under the tuition of the celebrated count Zinzendorf. An anecdote at this time occurring between the master and the pupil, is too curious to be omitted:

'It is well known, that one of the first principles of Moravianism is simplicity; or, in other words, tractability; a principle very proper to be inculcated by the head of a party. One day the count had ordered his pupil to go and dig in the garden. When Mr. Wesley had been there some time, working in his shirt, and in a high perspiration, he called upon him to get into a carriage that was waiting, to pay a visit to a German count: nor would he suffer him either to wash his hands or to put on his coat. "You must be simple, my brother," was a full answer to all his remonstrances; and away he went, like a crazed man, in statu quo.'

He



He returned to London in the same year, and commenced the scheme of itinerancy and field-preaching. His original plan was to have formed an union of clergymen; but it was found impracticable. He was therefore compelled to the expedient of lay-preachers. This, of course, gave such offence to the established ministry, that he was excluded from officiating in churches. From this period to 1747,

‘—he and his brethren were employed in various parts of England; particularly in London, Bristol, and Newcastle-upon Tyne, in Lincolnshire, Staffordshire, and Cornwall; and among the colliers both at Kingswood and in the north. In August, 1747, he went over to Dublin, where a society had been collected by a Mr. Williams, who we believe was a clergyman, or at least officiated in that character. Considering the immense number of papists (who are not easily proselyted) and the fierceness of their opposers, Mr. Wesley and his fellow-labourers were more successful than could have been expected. In 1750, they had erected meeting-houses in every part of the kingdom; and had formed twenty-nine circles, which employed sixty-seven itinerants, and a considerable number of local preachers.’

In 1751 he made his first tour into Scotland; and during the space of two years established societies in Glasgow, Edinburgh, Dundee, Aberdeen, Inverness, and a few other places. His ill success in this country Mr. H. ascribes to three causes:

‘The reverence the Scots have for their own clergy, their extreme bigotry, and their invincible dislike to the methodistic discipline. Among a people so attached to their ministers, he, who would succeed in making proselytes, must be a man of extraordinary talents, or possessed of some peculiar art of acquiring popularity. To the discipline introduced by Mr. Wesley, our northern neighbours have ever discovered the most unqualified dislike. The mode of question and answer, in the meeting of the classes, by an unlucky combination, a member of the kirk instantly associates with the ceremony of auricular confession: nor can all the authority of the text quoted from St. James, cancel the prejudice of this unfortunate association. As for the bigotry of the Scots, it is so notorious, that nothing need be said upon it. Another reason that has been assigned, is the non-administration of baptism and the Lord's Supper. But this, however plausible in theory, is confuted by facts. Several of the preachers in Scotland have received presbyterian ordination, and actually administer these ordinances; but we do not hear that this circumstance has had the influence that was expected.’

At his return to England in 1753, a more sanguinary persecution ensued of him and his followers than could have been

ex-

expected in a Christian country. Cornwall, Lincolnshire, and the county of Stafford, were the principal scene of these tumults, which were even countenanced by the provincial magistracy, and must have terminated in a ferocious extirpation of the whole sect; but for the interference of sir John Ganson, a Middlesex justice, who

‘—waited on Mr. Wesley, in the name of his brethren, with information, that they had orders from above, to do justice to him and his friends whenever they should apply; his majesty being determined that no man in his dominions should be persecuted for conscience sake. Posterity will scarcely believe that, in Britain, and at so late a period as 1742, justice was not to be had but by an order from court! That such an order was issued, reflects infinite credit on the sovereign who commanded it.’

Thus supported they opposed, with legal weapons, the vengeance of their adversaries; to whose injudicious persecution they owe the security and establishment which they now possess.

Hitherto the great leaders of the new tribe, Whitfield and Wesley, had ruled in conjunction: but about this time, ‘the contention was so sharp between them,’ that the apostolic stream was divided.

‘The former was an advocate for particular, the latter for universal redemption; the one a staunch predestinarian, the other as resolute an Arminian: and such was the effect of this distinction, that they resolved finally to separate, their converts mutually dividing under their respective leaders.’

But our author scruples not to alledge another motive in behalf of this separation.

‘This separation was certainly not agreeable to Mr. Wesley; though it seems to have been inevitable, as well on other accounts, as from their difference in principle. Even good men are not always exempt from the thirst of popular applause. Perhaps each grasped at the sceptre; and as the love of sway is in many instances congenial to the human mind, it is not impossible that the contention between them might be as much promoted by the charms of power, as by the love of truth:

“Nec Cæsar ferre priorem,  
Pompeiusve parem potuit.”——

About the year 1743 he had engaged in building a conventicle at Newcastle, called the Orphan-house, though the use to which it has since been applied bears no relation to its name. His observations on the difficulties attendant on this undertaking, and his laconic letter to the proprietor of the ground, are curiously characteristic

‘We



‘ We can get no ground for love or money. I like this well. It is a good sign. If the devil can hinder us, he shall,’

His letter is

“ Sir,

“ I am surpris’d. You give it under your hand that you will put me into possession of a piece of ground, specified in an article between us, in fifteen days time. Three months are pass’d, and that article is not fulfilled. And now you say, you can’t conceive what I mean by troubling you. I mean to have that article fulfilled. I think my meaning is very plain. I am, sir,

your humble servant,

JOHN WESLEY.”

*(To be concluded in the Appendix to the present Volume.)*

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*The Life of Joseph Balsamo, commonly called Count Cagliostro. Containing the singular and uncommon Adventures of that extraordinary Personage from his Birth till his Imprisonment in the castle of St. Angelo, &c. &c. With an engraved Portrait of Cagliostro. 8vo. 3s. 6d. sewed. Kearsley. 1791.*

THE hero of the present narrative is one of those persons who are indebted for their fame to an uncommon degree of profligacy, rather than to any superior abilities or extraordinary fortune. He was born at Palermo in Sicily in the year 1743, of parents of mean extraction. From his infancy he is said to have shown himself so averse to a virtuous course of life, that he fled more than once from the seminary of Roch, in his native city, where he had been placed for instruction. At the age of thirteen he assumed the habit of a novice in the convent of the ‘ Good-Brotherhood ’ at Cartagirone; where being placed under the tuition of the apothecary, he learned from him the first principles of chemistry and medicine.

During his residence at this place, he exhibited so many new symptoms of a vicious character, that the religious were often under the necessity of chastising him. It is recorded among other things, that being employed to read during meals, as is customary in catholic communities, he would never repeat what appeared in the book; but, on the contrary, spoke whatever occurred to his own imagination. He has even confessed that, in reading the Martyrology, he used to substitute the names of the most famous courtezans of the time, instead of those of the saints.

After abandoning the convent, he is said to have plunged into excesses and irregularities of every description. He was frequently

frequently seized and imprisoned; but either from the want of necessary proofs for his conviction, on account of the nature of the crime, or by means of some personal intercession, he always regained his liberty in a short time. At length he was forced to fly from his country for having duped a goldsmith, whose name was Morano, of more than sixty pieces of gold.

A variety of circumstances, which occurred from this period till the time of his last imprisonment, have induced many to be of opinion that he practised forcery; but the anecdotes upon which this suspicion is founded, will not reasonably admit the inference of his exercising any preternatural power.

Cagliostro, from the time of his quitting Sicily, gave himself up to a wandering life; and has, according to his own account, visited many distant parts of the world; in most of which, we may well suppose, he never failed to signalise himself by those vicious habits to which he had been addicted through life. The part which he acted in the mysterious affair of the diamond necklace, first rendered his name known to the public; and since that period, it appears that he has not been idle in the exercise of his talents on the continent. The chief object of his endeavours, and that by which he lately incurred the papal condemnation, has been to establish what he called the Order of Egyptian Masonry. By this institution, he pretended that his disciples should obtain both *moral and physical regeneration*; and, strange as it may appear, his professions were credited by a number of ignorant and superstitious people in Germany.

After this general account of Cagliostro, we shall lay before our readers a short extract relative to a part of his history.

‘ Having returned into Germany, after residing for some time in several different cities on the continent, he resolved to take up his abode in Courland. At Mittau he attracted the attention of several people of high rank, who were led by his reputation, which now began to be conspicuous, to regard him as an extraordinary person. “ I did not fail,” said he, in the course of his interrogatories, “ to sustain the character of the great personage which they enabled me to assume; and I was careful on this occasion to conduct myself after the manner of a man brought up in a court.” He now received visits from the grandees, and paid them in return. A nobleman having become enamoured of Madam Cagliostro, she at first appeared to be cruel; but although the husband, ever since the time that he began to acquire celebrity by his sublime discoveries in masonry, had set an extraordinary value on the countess, and endeavoured to make her appear a respectable woman, yet he could not refrain from being tempted upon the present occasion by the riches of the lover. He accordingly persuaded his wife to be favourable to his passion.



• In the mean time Cagliostro, by means of his masonry, began to gain an ascendancy over the minds of a great number of the nobility, and succeeded in inspiring the inhabitants of Courland with an aversion to their sovereign. Their attachment to his person was carried to such an excess, that he began to form a party in the duchy, and had actually the ambition of aspiring to the throne, from whence they offered to drive the present possessor. He pretends that he had virtue enough to resist the temptation, and that he refused the proffered boon from the respect due to sovereigns. His wife has assured us, that his refusal was produced by the reflection that his impostures would be soon discovered. However that may have been, this much is certain—that he did not let this opportunity escape of collecting a prodigious number of presents, in gold, silver, and money. Being in possession of these riches, he left Mittau, and repaired to St. Petersburg.

• After a short residence in that city, during which he practised chemistry and medicine, he departed for Warsaw; and, on his arrival there, made use of all his artifice to deceive a prince to whom he found means to be introduced. Seduced by the tricks displayed by Cagliostro relative to his masonry, which appeared to have an intimate connection with magic, he appeared exceedingly desirous to acquire a knowledge of this science; and was anxious above all things to obtain a devil from this pretended magician, whom he might have always at his command.

• Cagliostro puffed him up a long time with the expectation of fulfilling this ridiculous promise, and actually procured presents from him to the amount of several thousand crowns. The prince at length perceiving that there was no hope of retaining one of the infernal spirits in his service, wished to make himself master of the earthly affections of the countess; but in this too he was disappointed, as the lady positively refused to comply with his desires. Finding himself thus baulked in both his attempts, he abandoned every other sentiment except that of revenge; and intimidated our adventurer and his wife in such a manner by his menaces, that they were obliged to restore his presents, and abandon Warsaw.

• They then took the road to Frankfort, and after a short stay they proceeded to Strasburgh. The fabulous palladium was never received with more reverence than they experienced in that city. The reputation of our hero had preceded him; and he was loaded with caresses, overwhelmed with applause, and received with every demonstration of joy. During his residence there he contracted a friendship with a person of distinction, and was visited by him with the utmost ceremony. In a short time he acquired such a despotic empire over the mind of this illustrious personage, that he

he became his tyrant\*: thus all his designs were easily accomplished.'

The narrative contains many uncommon adventures, with the particulars of Cagliostro's trial before the Inquisition; to which is annexed the history of his confessions concerning common and Egyptian masonry.—It is proper to mention, that a portrait of the count is prefixed, and many explanatory notes are added by the translator.

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*Sketches and Hints of Church History, and Theological Controversy. Chiefly Translated or Abridged from modern Foreign Writers. By John Erskine, D. D. 12mo. 3s. Boards. Vernor. 1791.*

THIS compilation consists of the following articles: a Treatise on Ecclesiastical Toleration by Bonnet; some Doctrines of the Protestant Religion defended, by Van Alphen; Letters from certain Jews on the present State of the Christian Religion; an Edict of the late King of Prussia in 1788; an Account of the Controversy occasioned by that Edict; Extracts from the Bishop of Cloyne's State of the Irish Church in 1787; a Treatise on the Truth of the Christian Religion, by Vernet; Proofs that a Church existed at Thyatira when St. John wrote his Apocalypse, by Stosch; Hints of Facts relating to Religion, Manners, and the Improvement of Mankind, by Seiler; a cursory Representation of Modern Jesuitism; Proofs that original Sin was taught before the Time of Augustine; Observations on the Song of the Bards over Cuchullin; and Extracts from a Compendium of the various Christian Sects, by Hannah Adams, Boston, 1784.

It accords not with our plan to examine the merit of works, some of which have been upwards of sixty years before the public. The subjects are not very interesting, except to such as are deeply enamoured of theological history; nor are they discussed in a manner by any means inviting to the generality of readers. The editor's chief design as described by himself is, 'to impart the entertainment and instruction he had derived,

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\* \* The Italian editor has been careful to conceal the name of this person, merely because he is a dignitary of the church of Rome. We however have no scruple to declare that it was an archbishop and a cardinal, a secular and an ecclesiastical prince; in fine, Louis de Rohan, who at that time had the see of Strasburg committed to his pious superintendence. Since that period, he has experienced the honour of being imprisoned on suspicion of being concerned in the robbery of the famous diamond necklace, of being driven with ignominy from his archbishopric, and of having assembled an army of marauders on the frontiers of France, with whom he has more than once threatened to undertake a predatory expedition against a country, that by its late glorious revolution has humbled the despotism of the nobles, and taught man to respect the dignity of man.'



from others.' Perhaps the employment of collection has been more beneficial to Dr. E. than his labours will prove to others. A man may compile many things for his own improvement, which deserve not re-publication. It is curious enough that this performance should, like a work of the most sacred originality, be guarded by a solemn entry at Stationers' Hall. The only new passage it contains is a character of Rousseau, supplied to the editor by a friend; and it is worth transcription.

' Rousseau was not more singular as a philosopher than as a man. His morals scarcely admit a serious defence to those who have read what he wrote in the last stage of his life. He relates his own licentiousness with a real and deliberate satisfaction; and describes the criminal pleasures of his early years with the profligate ardour of a youthful debauchee. Vices in which he had always lived, and every remembrance of which should have filled him with penitential shame and sorrow, he paints in such glowing colours, as if he meant to recommend them to posterity.—His philosophy is pernicious. It substitutes feeling for principle; and celebrates the depraved affections of the heart above all that is wise and virtuous in human conduct. His habits were at least as depraved as his philosophy. Though the dark colours in which he has been represented by his adversaries were disregarded, his character described by himself was as unworthy of philosophy as it was hostile to the purity of manners, and to religion.'

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*An authentic Copy of the French Constitution, as revised and amended by the National Assembly, and presented to the King on the Third of September, 1791. Translated from the Original, published by Order of the National Assembly. To which are added, its being presented to the King; a Copy of the King's Letter to the National Assembly, announcing his Acceptance; and the King's taking the Oath in Presence of the Assembly.*

*New Constitution of the Government of Poland, established by the Revolution, the Third of May, 1791. The Second Edition.*

*Plan of the New Constitution for the United States of America, agreed upon in a Convention of the States. With a Preface by the Editor. 8vo. 7s. Boards. Debrett. 1791.*

THESE three works are published in one volume, connected only by the threads of the bookbinder, and without even a general title. They are, however, of a similar kind, and contribute to illustrate each other; the labours of three nations in the great work of political reformation, distinguished by their peculiar manners, and in a great degree characteristic.

CRIT. REV. N. AR. (III.) Dec. 1791. H h

characteristic of their different authors. As the Plan of the American Constitution escaped our notice, when first published in 1787, and, as it has been suggested to us, that some account of the later changes in the French political system was necessary, we shall consider shortly each work: the Polish Revolution, as more decidedly new and little known, may detain us longer. The American Constitution, as prior in the period of its publication, must be the first object of our attention.

The constitution of the United States, formed twelve years after their independence, when animosity had time to subside, and calm reflection began again to be attended to, must be an object of curiosity and attention. Yet, when it is considered, that the American continent, from the boundaries of Florida to those of Canada, consists of states, whose inhabitants do not differ more in climate than in interests and dispositions, the task of uniting them into one whole must have been arduous. The convention seem to have felt it, and the links are slight and general; but they are connected with so much discretion and good sense, that we think as much praise is deserved for what is omitted, as for what has been done. Mr. Washington (it is not from affectation or any remains of former animosity that we neglect his military title, obviously misplaced when employed in his civil functions) in the preceding circular letter tells them, that to enjoy the advantages of an union as a whole, they must give up some advantages as individual states: 'individuals, entering into society, must give up a share of liberty to preserve the rest;' a proposition so reasonable, that it could be scarcely overlooked but by those who wish to retain all liberty and grant none. The legislative powers are vested in a congress: the congress consists of a house of representatives and a senate. The proportion of representatives is designed to be one for every 30,000; but till the enumeration is made, the number is estimated by computation. The senators are two from each state, and chosen every six years, while the representatives are chosen for every two years; but one third of the senators are rechosen every second year, so that an experienced band remains, and the inconvenience, which the French at this moment feel, is avoided. The vice-president of the United States presides in the senate. The executive power is vested in the president, who is chosen in a manner best calculated to avoid the preference, which accidental circumstances, or private friendship, may suggest. His power is, however, greatly limited by the senate, and the duration of his office is for four years only. The president may disapprove of any bill, passed by the house of representatives and the senate; but

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he must return the bill with his objections in writing; and, if the bill is again passed by two-thirds of each house, sitting separately, it becomes a law. If he omits to return it in ten days, except Sunday, or any period of adjournment of congress intervene, the omission constitutes it a law. Money-bills, as in England, must originate with the representatives.

From this outline, it will be obvious that the idea of three ballancing powers is preserved; but it will require farther experience to decide how far they are properly opposed to each other. While the presidentship is elective and temporary, he will want sufficient weight to support either party with effect, in opposition to a popular phrenzy, or the wish of either branch of the constitution to aggrandise itself. In the situation, however, of the American states, where each is in itself a commonwealth, the general questions will not, for many years, be probably of importance. On the whole, a plain, calm, good sense, the perspicuity of practical politicians, distinguish this code: when considered relatively to its object, it seems to be very judicious and proper.

The new Polish constitution appears to have caught its spirit from the American; joined with a little additional power granted to the executive department: it resembles the English constitution only, as that served for the prototype of the American. It begins with the establishment of the Catholic religion, with free toleration to every other sect according to the laws of the country, and we do not perceive that any law, in this constitution, tends to the exclusion of the professors of any other religion from offices of trust. To the equestrian order the rank of nobility is granted; their privileges and prerogatives, their personal security and property, are expressly ascertained. This requires an explanation. All persons, who are neither burghers nor peasants, are styled in the Polish language *Ziemianin terrigenæ*, or earth-born, as Lengnich, in his '*Jus Publicum Poloniæ*,' translates it; free to live where they please. From this class the senate is taken; but the equestrian order is here considered as contradistinguished to the senate, and the title of the chapter is erroneous. There is a little fallacy in confirming all the privileges and prerogatives of this order, and, in a subsequent part, denying those the right of voting who are not possessed of a certain property, while the right is granted to various other life-holders. But, when we point out the fallacy, we must acknowledge the change to be singularly judicious, for many of the equestrian order were poor, and confining in a great degree the power of voting to their own body, the powerful rich nobles were at any time able to bribe or compel them to adopt

any given measure. By the subsequent judicial code, we suspect that their exemption from being arrested before they are convicted, except seized in the fact, is taken away, though it is not expressly noted. But, as the king seems to lay a *particular* (though not an *exclusive*) stress on the privileges granted to this order by the monarchs, whom he mentions, it is probable that these grants in some measure support him. We own our knowledge of the statutes of Poland is not so minute as to enable us to decide. Liberty in its *fullest* extent is granted to the peasants and villagers; and this part of the constitution is drawn up with particular caution, to guard against various abuses that have prevailed.

The diet is divided into the house of nuncios and the house of senate: in the last the king presides; but *all* bills are to be decided first in the house of nuncios. All general laws, viz. constitutional, civil, criminal, as well as perpetual taxes, are to be previously notified before the dietines, who are to instruct the nuncios, and these instructions are to be first taken for decision. Particular laws, which seem to be all except what has been just mentioned, are to be communicated from the throne, and to have the preference before private bills; but no public bill can, it seems, originate in the house, except mediately or immediately from the king. The senate is, we believe, unchanged: it consists of the bishops, the palatines or governors of provinces, the castellans, or their lieutenants, according to the arrangements of the feudal system, and the ministers. The king, as formerly, presides, and has only one vote; or, in case of equal numbers, the casting vote.

\* The duty of the Senate. 1st. *Every general law* that passes formally through the house of Nuncios is to be sent immediately to this, which is either accepted, or suspended till farther national deliberation, by a majority of votes, as prescribed by law. If accepted, it becomes a law in all its force; if suspended, it shall *be resumed at the next diet*; and if it is then agreed to again by the house of Nuncios, *the Senate must submit to it.*

\* 2d. *Every particular law* \* or statute of the diet in matters above specified, as soon as it has been determined by the house of Nuncios, and sent up to the senate, the votes of both houses shall be *jointly computed*, and the majority, as described by law, shall be considered as a decree and the will of the nation.

\* Those senators and ministers who, from *their share in executive power*, are accountable to the republic, cannot have an *active voice* in the diet, but may be present in order to give necessary explanations to the states.

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\* \* Among the particular laws, the *Creation of Nobles*, is expressly mentioned.



The diet must be always ready to meet, and means are provided for regularly convening it; in case of the death, or incapacity of the king, or on the king's refusal to do it, majorities always decide; and the liberum veto, the power of every nuncio to stop the proceedings, and all confederated diets, are abolished. The distinction of free diets, therefore, no longer exists. An extraordinary constitutional diet to revise the constitutional code is to be convened every twenty-five years.

The executive power is expressly forbidden to contract public debts: the commanders of armies he appoints by the will of the states; in the other appointments he seems unlimited. The ministers are to be only responsible; yet the king's opinion is ultimately to prevail in the council. The ministers may, however, refuse to countersign, without which no decree of council is valid. If the king persists, the marshal of the diet must convene that assembly, and two-thirds of the secret votes of the diet may remove any member of the council or executive department. The regulations relating to the judicial powers, the regency, the education of the king's children, &c. are perfectly judicious and proper.—A large part of this work relates to choice of nuncios to the diets: we shall select only the qualifications and disqualifications of votes. Our readers will remark the opposition between the first sentences of the two sections.

*Concerning Persons having Right to vote.*

‘ All nobles of the equestrian order are entitled to vote in their respective palatinates and districts :

‘ 1st. All hereditary proprietors of landed property, or possessed of estates by adjudication for a debt, paying territorial tax to government : sons also of such proprietors, during the life of their parents, before the ex-division of patrimony.

‘ 2d. Brothers, inheriting estates, before they have shared their succession.

‘ 3d. All mortgagees who pay one hundred florins (fifty shillings) of territorial tax per year from their possessions.

‘ 4th. All life-holders of lands paying territorial tax to the same amount.

‘ 5th. All nobles in the army, possessed of such qualifying estates have a vote in their respective districts in time of peace, and properly furloughed by their commanders.

‘ 6th. Legal possession is understood to be qualifying, when it has been formerly acquired and actually enjoyed for twelve calendar months previously.

*Concerning those that have no Right to vote.*

‘ 1st. Those of the equestrian order that are not actually possessed of a property, as described in the foregoing article.

‘ 2d. Such as hold royal, ecclesiastical, or noble lands, even with right of inheritance, but on condition of some duty or payment to their principals, consequently dependent thereon.

‘ 3. Gentry possessing estates on feudal tenure, called *Ordynackie*, as being bound to certain personal service thereby.

‘ 4th. All renters of estates that have no other qualifying property.

‘ 5th. Those that have not accomplished eighteen years of age.

‘ 6th. *Crimine notati*, and those that are under a decree passed in default, even in the first instance, for having disobeyed any judicial court.’

Every person of the equestrian order who pays a territorial tax, be it ever so small, is eligible to the diet. By secret votes is meant the method of scrutiny by ballot.

The responsibility of the nuncios for their conduct is amply confirmed by the meetings to take the report of the dietines, when for misconduct, or other causes, any member may be displaced and another chosen. For the inferior regulations which do not involve any great constitutional change, we must refer to the work itself. The administration of justice seems to be very carefully attended to.

From this abstract it will appear, that the cause of freedom has gained very considerably by this revolution; and if the *true* whigs wish to celebrate its conquests, the third of May is a better æra than the fourteenth of July, inasmuch as a regulated liberty is more desirable than anarchy. The change in the state of the monarchy from the election of *individuals*, to that of *families*, for, to gratify probably the prejudices of the Poles, this is the language employed, is well known; and in this way the king seems to have obtained the greatest advantages. The abolition of the liberum veto, and of confederated diets, add to his power, to the safety of the kingdom, and dispatch of public business; but the rigid responsibility of the nuncios, and the king having no distinct character except as president of the senate; though, as it is settled, the bishops, palatines, and castellans being of his nomination, may be considered as his *council*, gives the whole an appearance too democratical. The great source of future evil seems to be the equestrian order; it was the principal difficulty in the revolution, which is sometimes eluded and sometimes obviated. From them we should be chiefly apprehensive; and it can only be ascertained by a more perfect acquaintance with the state of society in Poland than we can boast, the number and respectability of the burghers, life-holders, and yeomen, whether the new constitution may not be in danger from the number and the turbulence of the equestrian



equestrian order, whose privileges are so much abridged. By commerce, their nobility was considered as lost. This point is passed over; but we perceive the foundation of the barrier is fapped by allowing citizens who can purchase 'a village or borough of a territorial nature, which pays at least 200 florins territorial tax,' to claim nobility: besides that, in every ordinary diet, thirty respectable citizens are to be admitted to the nobility. As in this way the equestrian order may regain nobility, it may be a more political method of leading them to commerce, by gradually undermining, instead of at once opposing, their native prejudices. When considered in a general view, this new constitution appears to be an excellent one: when viewed relatively to the former state of the distracted kingdom for which it was adapted, we cannot sufficiently admire the judgment, the ability, the policy, which it displays in every page.

In the French constitution there are no very material changes: the assembly, by its last decrees, authorises the alienations that have been made; give the citizens the right of electing the ministers of their worship; and among the objects for which public succours are decreed, have now added 'the education of deserted children:' the qualifications of electors are also more limited. The guards of the king cannot exceed 1200 infantry and 600 cavalry, to be paid from the funds of the civil list, and to be taken from the troops of the line, or those who have served one year in the national guards. The only method which the king can adopt to make guards unnecessary, will be to decline having any. The election of a regent is taken from the legislative body, and given to the electors, whose conduct, in case of an emergency, is particularly pointed out. What relates to the changes which have been made in criminal or civil cases we shall transcribe:

'No man can be apprehended, but to be conducted before the officer of police, and no man can be arrested or detained, but by virtue of an order of the officers of police, a warrant of arrest from a tribunal, a degree of accusation by the legislative body, in cases in which it belongs to it to pronounce, or of a sentence of imprisonment or correctional detention.'

'Every person arrested, and taken before the officer of police, shall be immediately examined, or at farthest within twenty-four hours.'

'If it appear from the examination that there is no ground of accusation against him, he shall immediately be liberated; or if there is ground for sending him to the house of arrest, he shall be sent to it with the least possible delay, which can in no case exceed three days.'

‘ No person arrested, can be detained if he give sufficient bail, in all those instances in which the law allows to remain free under bail.’

‘ No person, in cases where confinement is authorized by law, can be conveyed or detained, except in such places as are legally and publicly appointed houses of arrest, of justice, or imprisonment.

‘ No keeper or gaoler can receive or detain any person, but by virtue of the warrants, orders of arrest, or sentences, enumerated in the tenth article, and except they shall have been transcribed upon his register.’

‘ Every keeper or gaoler is bound, without a special order to the contrary, to produce the prisoner to the civil officers entrusted with the care of the police of the house of confinement as often as he shall make the demand.

‘ The sight of the prisoner cannot be denied to his relations, friends, and neighbours, bearing an order of the civil officer, which he shall always be bound to grant, except the keeper or gaoler produce an order of the judge, transcribed upon his register, for keeping his prisoner secret.’

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‘ No person can be enquired after, or prosecuted, on account of writings which he shall have printed or published, if he has not inculcated disobedience to the law, contempt of the constitutional powers, and resistance to their acts, or some of those actions declared crimes or offences by law.

‘ Censure on the acts of the constituted powers is permitted : but voluntary slanders against the probity of public officers, and the rectitude of their intentions in the exercise of their offices, may be prosecuted by those against whom they are directed.

‘ Slanders, or injurious reports against any person whatsoever, relative to the actions of their private life, shall be punished upon their prosecution.

‘ No person can be tried either by a civil or criminal action on account of any writings printed or published, except it shall have been examined and declared by a jury, 1st, Whether there is any thing criminal in the writing complained of? 2dly, Whether the person prosecuted has been guilty of it?’

These are the principal alterations, for the minuter changes it is unnecessary to enumerate: as they do not affect the leading traits of the constitution, they cannot influence our opinion of it.



*Sermons on moral and religious Subjects; the greater Part of them never printed before. By William Jones, M. A. F. R. S. 2 Vols. 8vo. 12s. Boards. Robinsons. 1790.*

WE reviewed Mr. Jones' Lectures on the Figurative Language of the Holy Scriptures in our LXVth volume, p. 417. The present Sermons are chiefly moral: our author is, however, too figurative in his morality, and allegorises too often in the style of honest John Bunyan.

The subjects of the Sermons in the first volume are, The Art of Tranquillity.—The Pleasures of heavenly Mindedness.—Considerations on the Circumstances of Christ's Resurrection.—The Blessedness of a Christian's Death.—The Gadarene delivered.—St. Peter's Deliverance out of Prison, morally considered, as a Sign or Picture of the Christian Salvation.—Considerations on St. Paul's Shipwreck.—The great Duty of living peaceably.—The evil Servant.—Trust in the Providence of God, necessary to the Safety and Happiness of Man.—The Danger and Folly of mocking at Sin.—The true Sense and great Excellence of Charity.—The House of God the House of Prayer.—The Christian Doctrine of Self-denial and taking up the Cross.—The Nature and Malignity of Spiritual Wickedness.

The first sermon is a judicious and practical one; and the following observation, though the language is too much of the figurative kind, is acute and just.

' Under the state of the gospel, zeal and piety bring Christian people into difficulties, by exposing them to the hatred of the world. To avoid which, we are under a temptation of betaking ourselves to the convenient policy of *offending nobody*: and, to put a face upon our pusillanimity, we call it *discretion*; the cheapest of all the virtues: because the reputation of it is obtained by doing nothing; at least, by doing no good, for fear of interrupting our own ease. *The brightness of the rainbow is attended by another circle, of an inferior light, wherein the order of the colours is inverted. So is the bright circle of the virtues attended by another set, of a spurious kind, which mock the true*; and this faint-hearted discretion is one of them. It may please us for a time, but it will deceive us at last.'

We shall select another passage from this sermon, where the figure is perhaps too violent, but the remark on the whole deserves attention.

' Some men seem to be sent into the world for the trial of others. They answer the end of winds and storms, which purge the atmosphere of its vapours; and, by agitating the roots of trees and plants,

plants, make them grow the faster. Of such we are to remember, that as the weather is under God's direction, so are they under the restraints of his power. He permits them to go to certain lengths for purposes known to himself: but they can go no farther.

• Enemies answer so many purposes, that they are in some degree necessary to every good man. The army stationed in an enemy's country is vigilant; which, at home, where there is no danger, would be dissolute. So, in private life, a man's enemies oblige him to live more prudently and virtuously; that no advantage may be given to those who will be glad to take it. His enemies may be farther necessary, for the punishment of his sins. *When a man's ways please the Lord, he maketh his enemies to be at peace with him.* Whence the inference is natural; that his life may be less peaceable, because his ways want to be corrected. The conscience of David, in his troubles, puts this interpretation upon the curses of Shemei. Thus may ill men be of use to drive us back to our duty, as wild beasts drive man from the woods and the forests into the safety of civil society. And if God, when such things happen, will be pleased to accept of the railings and reproaches of an enemy toward the pardon of our sins; we should be thankful for them. There would be no absurdity (and, supposing them to come from the impenitent, no want of charity) in praying for more of them.

There are not many sermons more unexceptionable than the first: the rage for allegory, and the attempt to spiritualise the most common facts are the sources of the principal errors. We shall select one, and not the most offensive instance, from the second sermon.

• The first circumstance attending the resurrection of Christ may serve as a specimen, to teach what we may expect from the rest. In the first verse of the 28th chapter of St. Matthew, we are told, the resurrection happened *as it dawned towards the first day of the week.* St. Mark says, more expressly, that it was at the *rising of the sun.* Here then you see, as on many other occasions, the natural works of God bearing testimony to his spiritual works for the salvation of man. At the crucifixion of Christ the sun was darkened; and from the duration of the darkness for the space of three hours, we may infer that this darkness happened from an eclipse of the sun: the natural sun failing in its light, so long as the Sun of Righteousness, who is the true light of man, was suffering upon the cross. So at his resurrection, the Sun of Grace and the sun of nature rise together. From whence this inference is necessary, that he is, as he said of himself, the true light; and, that he is the author of a new life to the world, as the sun begins  
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a new day. We learn that as nature rises with the sun, so doth the world rise with Jesus Christ, and receive life and immortality from his resurrection: and it is not improbable, but that where he is said to have *brought to light*, that is (as the word signifies) to have *illuminated, life and immortality*, his resurrection at the rising of the sun may be referred to: for certainly his resurrection did diffuse life, as truly as the sun did then bring on the day. Therefore every rising of the sun should remind us of the resurrection of Jesus Christ. When we receive the benefit of every day's light, we should return thanks for the light of life and immortality, by the resurrection of our Lord. And this is the grand reason why natural things and spiritual are thus coupled together, that in the one we may daily read the other; and that the sight of Nature may lead us to our prayers. Happy are they who make this use of it.'

The same spirit pervades almost every Sermon in these volumes, and lessens the pleasure we should otherwise have felt from judicious remarks and truly pious as well as practical observations.—As a proof that our author can occasionally step out of this faulty path, we shall extract a passage from the last Sermon of the first volume.

'The nature of the subject requires us now to take a short review of the *artifices* which are employed to draw men into spiritual wickedness. The first and chief of these is to inflate the mind with a false opinion of its own natural powers. He, who undertakes to persuade us, that man has a native *light* by which he can *know*, and a *power* by which he can *do*, the will of God, understands the consequences of his success: he knows, that if we follow him thus far, we shall be prepared to receive the rest of his opinions. Few have written against the Christian doctrines, at least in modern times, who have not first endeavoured to make the mind conceited of its own powers. He, that publishes to corrupted nature the pleasing doctrines of *natural liberty, independence*, and the *self-sufficiency* of the human *mind*, will never want an audience. Pride and indolence will always be glad to hear, that nothing is required of them, on questions of the highest importance in religion, but to look inwards, and consult their own opinions. The private judgment of an individual, rash and inexperienced as it may be, has been allowed to be conclusive against the laws and regulations of society: whence vanity will readily infer, that a private person cannot do justice to his own wisdom, till he contradicts the judgment of the public, and strikes into some by-path of his own.

'It has been asserted on the same ground, that no man can fall into condemnation for the errors of his faith; because sincerity in  
falsehood

falsehood will be as acceptable to God as truth itself. But might we not as well say, that poison will answer all the purposes of wholesome food, provided it be eaten with a good appetite? Or that darkness may be substituted for light; and that men may direct their steps by one as well as by the other? If this principle is true, the priests of Baal may find a place in heaven, and Jesus Christ need not have come into the world.'

The subjects of the second volume are, Popular Commotions considered as Signs of the approaching End of the World.—The Duty of Supporting the Weak (with several Observations on the present Support of the Clergy).—The religious Use of Botanical Philosophy.—Considerations on the Nature and Oeconomy of Beasts and Cattle.—Considerations on the Natural History of the Earth and its Minerals.—The Nature and Excellence of Music.—The Reasonableness and Necessity of fearing God.—The Benefits of Civil Obedience.—Parochial Reformation recommended.—The Duty of relieving the Poor and their Children.—The Blessedness of considering the Poor.—The History of Collections for the Poor; with Advice to the Members of friendly Societies.—Eternal Life, the great Promise of the Law.—Prodigality displayed, and Oeconomy recommended.

This volume partakes of the excellencies and faults of the first. The three Sermons on Natural History contain many philosophical errors, and we have only once more to regret, that a correct philosopher is not more often engaged in displaying the goodness of God in his works. On the whole, Mr. Jones has not greatly added to his fame by these Sermons; and, while we commend him on the whole as an able and pious divine, we must condemn his affectation of figurative descriptions, of allegories, and spiritual allusions.

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*Geometrical and Graphical Essays, containing a Description of the Mathematical Instruments used in Geometry, Civil and Military Surveying, Levelling and Perspective; with many new Problems, illustrative of each Branch. By G. Adams. 8vo. 13s. Boards. Printed for the Author, No. 60, Fleetstreet. 1791.*

THIS is the most useful of the whole series of publications, for which we are indebted to Mr. Adams, in the prosecution of his design of explaining the employment of the various mathematical instruments. But the circumstances, from which this volume derives its utility, prevent us from enlarging on it, for it consists of an account of different instruments, whose



whose use can only be understood from examining at the same time the plates.

After explaining the common instruments, usually enclosed in the drawing-case, our author proceeds to the solution of some useful geometrical problems. The methods employed in dividing quadrants, and particularly Mr. Bird's process, are very useful additions; and the geometrical and mechanical methods of describing circles of every possible diameter, for the greater part of which our author acknowledges himself obliged to Mr. Priestley of Bradford, are new and highly useful. The account of the elliptical compasses, and of Swerdi's geometrical pen, are not particularly new.

In the Treatise on Trigonometry, we find nothing which deserves great commendation. The Tract on Surveying, on the contrary, is an excellent one; but we shall transcribe some part of our author's own account of his labours in this department.

' The great improvements that have been made within these few years in the art of dividing, have rendered observers more accurate and more attentive to the necessary adjustments of their instruments, which are not now considered as perfect, unless they are so constructed, that the person who uses them can either correct or allow for the errors to which they are liable. Among the various improvements which the instruments of science have received from Mr. Ramsden, we are to reckon those of the theodolite here described; the surveyor will find also that the description of a small quadrant that should be constantly used with the chain, improvements in the circumferenter, plain-table, protractor, &c.'

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' The reader will, I hope, excuse me, if I stop a moment to give him some account of Mr. Gale's improvements; they consist, first, in a new method of plotting, which is performed by scales of equal parts, (without a protractor), from the northings and southings, eastings and westings, taken out of the table which forms the appendix to this work; this method is much more accurate than that in common use, because any small inaccuracy, that might happen in laying down one line, is *naturally corrected* in the next; whereas in the common method of plotting by scale and protractor, any inaccuracy in a former line is *naturally communicated* to all the succeeding lines. The next improvement consists in a new method of determining the *area*, with superior accuracy, from the northings, southings, eastings, and westings (without any regard to the plot or draught), by an easy computation.

' As the measuring a strait line with exactness is one of the

greatest difficulties in surveying, I was much surprised to find many land-measurers using only a chain; a mode in which errors are multiplied without a possibility of their being discovered or corrected. I must not forget to mention here, that I have inserted in this part Mr. Break's method of surveying and planning by the plain table, the bearings being taken and protracted at the same instant in the field upon one sheet of paper; thus avoiding the trouble and inconvenience of shifting the paper: this is followed by a small sketch of maritime surveying, the use of the pantograph, the art of levelling, and a few astronomical problems, with the manner of using Hadley's quadrant and sextant; even here some suggestions will be found, that are new and useful.'

The last Treatise is a practical one on Perspective, with the description of two instruments designed to promote and facilitate the labours of the drawer.—The plates, as may be expected, are numerous; they amount to thirty-two, and are executed very neatly and clearly.

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• *Petrarch's View of Human Life.* By Mrs. Dobson. 8vo. 6s. Boards. Stockdale. 1791.

THE peculiar tenderness and sensibility of Petrarch's mind are so conspicuous in his poetical works that it may be supposed, his 'View of Human Life,' like the epigrammatist's, would be a scene of complaints. A disposition, softened by distress, a mind penetrating and acute, able to seize on the peculiar distinguishing circumstances of every situation, stored with the events of former ages, and attuned to the sigh of pain and disappointment, would scarcely reflect the most pleasing parts of the picture. The work before us was, however, written in the zenith of his fame and his prosperity, when the wound inflicted by his Laura had not rankled in solitude, and his feelings had not been sharpened by disappointment. At a future period its complexion might have been different.

If we survey our author's representation, we shall see, that he possessed the alchemical skill of extracting poison from the sweets around. We are reminded of Belcour's description of the wife, which his peculiar unguarded volatility would render necessary. 'There is a scaffold over our heads, a well under our feet; that man is a rogue; that woman'—but as we quote from memory only, we may unintentionally offend. Such however is the whole tenor of our author's work. The disagreeable parts are selected, as marks to point out the shoals and quicksands, in which the traveller or mariner's best hopes may suffer shipwreck, or be inadvertently swallowed up; and there are enough of the disagreeable accidents of life enumerated,



merated, to leave the reader's mind in an unpleasing suspicious state. It is sufficient for our purpose to select a specimen or two.

' My country is noble. By *what nobility*, is the question? for a country is made noble, by the number of inhabitants, by the abundance of wealth, by the fertility of the soil, and the commodious situation; by wholesome air, and clear springs; the sea nigh, safe havens, and convenient rivers. That is commonly called a noble country, that is fruitful of wine and other commodities, as corn, cattle, flocks of sheep, herds of *udder* beasts: and mines of gold and silver. We call that a good country wherein are bred strong horses, fat oxen, tender kids, and pleasant fruits: but where good men are bred, ye neither enquire after nor think it worthy the enquiring; *howbeit*, it is the virtue of its citizens that constitutes the glory and safety of a country; and therefore Virgil, in describing the Roman glory, did not so much as touch upon the former; but spoke of the might of the empire, the valour of the people, and the strength of their children.

' I rejoice in my noble country.—What if thou art obscure in such a noble country, or perhaps vile; thou shalt then be the sooner *marked*.—My country is very famous.—Cataline had not been so infamous, or Nero, had they not been born in so famous a country.—I am of a well-known country.—Unless thou *glisten* of thyself this will bring thee into darkness. Among so many eyes there is no lurking; knowest thou not the saying, I had rather thy country were known by thee than thou by thy country; nay, even then, there is no fame without the contempt of the ignorant or the envy of the proud, the first is the safer, the other the more famous evil: many that might be named, had they remained buried in some poor corner, would have been great there, who, shewing themselves, were disparaged. The answer of Themistocles to a man who ascribed his fame to his city is pertinent: verily I, should not be obscure there; nor thou renowned: Plato, on the contrary, as great wits sometimes have great errors, gave thanks for many things and in that he did well: he gave thanks to nature for making him a man and not a beast; of the male kind, and not a woman; an Athenian, not a Theban; and lastly, that he was born in the time of Socrates.'

The following reflections are judicious and useful.

' But poverty must be grievous!—yet she preserved the city of Rome many hundred years; and when she left it, the city fell; but poverty in a house is lamentable; her entrance is somewhat sharp and bitter; and like a wayfaring man, armed at all points: but when once received into familiarity, she will be a guest, nothing sumptuous, indeed; but quiet and gentle. How can that be, when she breaketh the spirit? The spirit of the proud she breaketh,

breaketh, but not the spirit of the humble: grievous to those that withstand her, but pleasant to them that give her place: them she preserveth from manifold evils; for she is a passing diligent watcher; she saveth them from thieves, and pleasures which are worse than thieves; from absurd judgments of outward appearance; from the infamy of covetousness and prodigality; who *set* in the wide halls of the rich: but in the cottages of the poor, there is no room for pride; no *store* for envy; no fear of losses nor of deceit; nor surfeits and loathsomeness; nor of the gout: that unfailing *quest* of the rich! all which being shut out of doors, health, quietness, and virtue, shall have the larger entertainment: and they will bring their own welcome: but to be denied proper food and apparel, cannot be a comfort. Virtue is pleased with a very little: Vice with no blessing that can be given her. Virtue denieth nothing but what would hurt being granted; and taketh away nothing but what it is profitable to lose; she deferreth nothing; she commandeth nothing—she plucketh not back her hand; she frowneth not: she looketh not strangely: she despiseth no man: she forsaketh no man: she deceiveth no man: she chafeth not, she rageth not, she changeth not! she is always one, and every where to be found if sought truly: the more she is tasted, of the sweeter she seemeth; and the nearer she is beheld, the fairer *every day than other* she appeareth: affliction oft precedes, never, never, follows her steps! But to be bereft of the most valuable goods of life. If thou dost esteem gold and purple above the furniture of an honest mind, then will I say that thou art poor, and bare indeed! virtue is not gotten by riches, but riches by virtue; sit not idly lamenting, but apply thy mind to some study or occupation that shall benefit thee; the philosopher Aristippus being cast by shipwreck on the Rhodian shore, being destitute of all things, and yet delighted with the strange beauty of the place, as may happen to a noble mind: glancing his eyes about, he by chance fixed them upon certain geometrical *descriptions* (figures), crying then aloud to his companions, he bade them be of good cheer, for they had not fallen upon a desert, but that he discerned the footsteps of men; from thence he got to the schools, and by his disputations won the admiration, and afterwards gained the friendship, of the greatest personages there; whereby he provided meat and drink, and apparel, for himself and his companions; who, when they departed, asked him what they should say to his friends when they came home: to which he made this answer—bid them prepare those riches for their children, which cannot perish by shipwreck, and which neither the tempests of the seas, nor the casualties of the land can take away!

We have marked the translator's incuriæ, her inadvertencies, by *Italics*; and, of these, we perceive too many: one mis-translation we have rectified by adding the proper word, in-  
closed



closed in a parenthesis. For these inattentions, there can be no excuse. The public who have granted fame, deserve, in return, attention; and a disrespectful disregard to these minuter circumstances may lead it to withdraw the meed which it has once accorded. If we recollect rightly, Petrarch's work is not written in a continued form; but the reflections arise so much from each other, that they can scarcely be separated with propriety. In various instances Mrs. Dobson would have acted with a due regard to the ease of some readers, and the understanding of others, if she had divided the work into sections and paragraphs.

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*The History of Philosophy, from the earliest Times to the Beginning of the present Century; drawn up from Brucker's Historia Critica Philosophiæ. By William Enfield, LL. D. 2 Vols. 4to. 2l. 2s. Boards. Johnson. 1791.*

THE History of Ancient Philosophy is sometimes a history of the wanderings and eccentricities of a deluded imagination; sometimes a sublime spectacle of the efforts of the human mind bursting through the surrounding darkness, glancing at omnipotence, and tracing its finger through the mysterious mazes of human life. It more often consists of speculative refinements on subjects where certainty cannot be obtained, and of a scholastic subtilty where words hold the place of ideas, and empty sounds are substituted for solid information. It is surprising, as Dr. Enfield remarks, that the English reader has hitherto had so few opportunities of studying this subject. Stanley's History of Philosophy it is not necessary again to comment on: it has sunk under the gradual decay of neglect, to which its obsolete language has, in some degree, contributed. Stanley was, however, a faithful compiler, a man of industry and learning; nor is it any fault, that he has not confuted what might appear erroneous, when a history of philosophy was his only object: but the English reader is not without other assistance. It is remarkable, that Dr. Enfield should have omitted mentioning Dr. Cudworth's Intellectual System, particularly, as it is so closely connected with one part of his own plan. Lord Monboddo's ancient Metaphysics is a work more nearly of the same kind with the History of Philosophy \*, but, like Mr. Stanley's, confined chiefly to the Grecian schools; and the same very respectable author, in his Origin and Progress of Language, often adverts

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\* See Crit. Rev. Vol. xlvi. liv. and lviii. To the last volume, noticed in our lviii. volume, there is a short, comprehensive, and connected history of the ancient philosophy.

to those parts of the Grecian philosophy connected with his peculiar subject.

Of the numerous works published on the continent, which treat of the philosophy of the ancients, Brucker's is the most extensive and elaborate, and that with which the English scholars are best acquainted. Dr. Enfield truly calls it 'a vast magazine of important facts, collected with indefatigable industry, digested with admirable perspicuity of method, and written with every appearance of candour and impartiality.' Brucker's work is, indeed, minutely tedious, and laboriously verbose; so that the generality of readers, we confess ourselves of the number, have only employed his vast compilation, as a system to be occasionally referred to. It is Dr. Enfield's design to read for the general benefit, to compress six thick closely printed 4to volumes into two moderate ones, by giving the substance, and the references, so far as the plan would permit, without having had opportunity to examine their accuracy. From our own experience, we think that they may be depended on; and our author adds his testimony in their favour, so far as he has been able to examine.

Among the advantages of a history of philosophy, may, in Dr. Enfield's opinion, be enumerated, the probability of our ascertaining the limits of the human understanding, by seeing, from the experience of different ages, how far the human faculties have proceeded in the investigation of truth. This subject, which we have often hinted at, will probably again recur, in the course of these articles; for we purpose to examine the history of ancient philosophy at some length, as it is little understood, and generally misrepresented: we shall then endeavour to show, that when we proceed farther than general principles, and these of no great variety; when we step beyond the reach of our very limited senses and immediate perception, if without the assistance of revelation, we soon lose the assistance of reason and judgment, and our enquiries terminate in a mass of words, in confusion, or that species of wild extravagance styled enthusiasm. One other advantage, mentioned by our author, which we alluded to, when we spoke of Dr. Cudworth's Intellectual System, we must explain in his own words:

'But, among the advantages which may be expected, from a comparison of the history of philosophy with the present state of opinions, one of the principal is, that it will lead to the full discovery of the origin of many notions and practices, which have no other support than their antiquity, and consequently to much important reformation and improvement. The doctrines, the forms, and even the technical language of our public schools, may be easily traced back to the scholastic age, and through this to the



the ancient Grecian sects, particularly to the Peripatetic school. It is impossible that the present state of knowledge should be fairly compared with ancient wisdom, without discovering the absolute necessity of enlarging the field of education beyond the utmost limits prescribed by our most enlightened ancestors. From the same comparison, similar effects may be confidently expected, with respect to religious tenets and institutions. When it is clearly understood (as from the present free discussion of these subjects it is likely soon to be) that many of the doctrines, commonly received as of divine authority, originated in the Pagan schools, and were thence transplanted at a very early period, into the Christian church, more particularly, when it is generally known (and it is impossible it can be long concealed even from the lowest classes of the people) that the fundamental doctrine of the unity of the Divine Nature has undergone corruptions, from which no established church in Christendom has ever yet been purged; it cannot fail to become an object of general attention, to produce such a reform in religion, as shall free its public institutions from the incumbrance of scholastic subtleties, and to render religion itself more interesting and efficacious, by making its forms more simple and intelligible.

This subject too, we trust that we shall find room to examine fully.

Dr. Enfield's History commences at a very early æra; and this is the only reason why we chose to consider it before Dr. Anderson's work, on the same subject, which was, we believe, prior in point of the time of publication. We can with more propriety consider Dr. Anderson's History, which is confined to the Grecian philosophy, when we have examined its sources. The work before us is divided into three periods: the first comprehends the history of philosophy from the earliest æra of which any records or tradition remain, to the decline of the Roman republic. The second period extends from the decline of the Roman republic to the revival of letters: and the third, from the revival of letters to the beginning of the present century.

The first section of the History is intitled *Barbaric Philosophy*, including that of all the nations among whom the Greek language was not spoken, viz. the Eastern nations, comprehending Hebrews, Chaldeans, Persians, Indians, Arabians and Phœnicians; Southern nations, including Egyptians and Æthiopians; Western nations, the Celts, Etrurians, and Romans; and the Northern nations, viz. the Scythians, and their various branches. The second section includes the *Grecian Philosophy*, which was either fabulous, political, or sectarian, the latter including the Ionic and Italic schools,

After which, the historian describes the forms which the Grecian philosophers assumed in Egypt and in Asia.

The preliminary observations are the substance of Brucker's Introduction, and are generally valuable. After explaining the terms, he adverts to the offices of philosophy which point out its objects. If the end be the permanent enjoyment of real good, its business will be to investigate the nature of good, and the means of attaining it; to correct the understanding, meliorate and direct the will and affections; to examine natural bodies and their properties, for our own use, as well as to rise, from them, up to a first cause; to investigate the principles of social virtue, and from thence to deduce the rules of our moral and social conduct. If this be philosophy, its history must be that either of its doctrines or professors: the first comprehends the history of human understanding; the second traces their doctrines from their situations, and includes the rise and decline of the different sects.

The history of philosophy is, as we have said, the history of the human understanding, clearly shewing the extent of its capacity, the causes of its perversion, and the means by which it may be recalled from its unprofitable wanderings, and successfully employed in subserviency to the happiness of mankind. Whilst it traces the origin and growth of useful knowledge, it also discovers the manner in which errors have arisen and been propagated, and exposes the injury which they have done to science, literature, and religion. It exhibits great and exalted minds as forsaking the path of truth, and adopting opinions at once the most absurd and the most pernicious: a representation which cannot fail to shew the folly of placing an implicit confidence in the judgment of celebrated men, or of admitting any system as true, before it has undergone an accurate examination. Nor is there any hazard, as some suppose, lest such a freedom from the shackles of authority should produce a contempt of truly wise and learned men, and cherish the humour of conceit and vanity. For, an acquaintance with the mistakes and failures of men, who have unsuccessfully employed great ingenuity and industry in the pursuit of truth, suggests a useful lesson of modesty and diffidence in our own enquiries, and of candour towards the mistakes of others. A clear detection of error, and of the sources whence it has sprung, furnishes facts to prove, that opinions which have no other foundation than weak misconception, a blind respect for authority or antiquity, or a selfish attention to interest, may be embraced by multitudes as true; and that, on the other hand, truths, which have been long rejected as idle paradoxes or pernicious principles, may at length lift up their heads, and triumph.



triumph over prejudice; whence will naturally arise enlargement of mind, and a manly freedom of thinking.

Various other uses, some of which we have occasionally noticed, are subjoined; and the Introduction concludes with an account of the plan; of the first part of which we have already given an abstract.

Of the origin of philosophy, different relations have been given: it is wasting time to contend on the subject; for it must be coeval with reflection, when mankind had already provided for their more obvious and immediate wants. The shepherd race, which are now found in different parts of the continent of Africa, from the Atlantic to the Ethiopic Sea, seems to have been the earliest tribe, who, either content with little, were soonest satisfied, or more acute than others, made the most rapid progress in the intellectual operations. These were the Berbers, whom the Greeks called *Βαρβάραι*, and, as their nearest neighbours, to them the first obligations seem to have been owing. In Asia, at this æra, or perhaps earlier, we find men engaged in the same harmless occupation; their minds, disengaged from cares, turning their thoughts to the operations of nature, the changes in the heavens, or to the expansion and operations of their own minds. We have reason to believe that the Asiatic shepherds were not only more successful observers of nature, but more acute enquirers into the extent of the powers of the mind. Sacred history, as the most ancient, authentic record, has fixed our attention on one race, not the most enlightened in human sciences, though most distinguished by the care of the Almighty. Since we have learned to consider the history of Moses, as intended to preserve the lineage and genealogy from Adam to Christ, and not an exclusive history of the earlier ages of the whole world, we have been less fettered in our enquiries, and been able to attend, on this subject, to other claimants. Moses himself was said to be skilled in all the learning of the Egyptians. This was not however extensive; and, in the travels of the Israelites through the Wilderness, they were indebted to the miraculous interposition of Heaven, rather than to the acquired philosophy of their leader. Our author, from whom in the foregoing general narration we have wandered, preferring the more probable accounts of later enquirers, thinks that the acquisitions of Moses in philosophy were not considerable; and that the different patriarchs and prophets were rather good men, and benevolent rulers, than scientific philosophers. Even Solomon, if we admit his natural knowledge, so carefully pointed out, though so certainly exaggerated, was chiefly distinguished, it is supposed, for the practical wisdom necessary to qualify him

for the offices of government. Daniel seems to have been scarcely superior; yet to Solomon has been attributed all that Greece afterwards knew either of arts or sciences, and to Daniel the whole circle of the Aristotelian philosophy. The schools of the prophets were only institutions to train up children for the priestly functions. The Chaldeans, an Asiatic race, have a better claim to the rank of the earliest philosophers. Under an unclouded sky, and in a fertile country, they enjoyed much leisure, and an opportunity of uninterrupted observation. Aristotle, who possessed the most extensive information, an insatiable curiosity, and a judgment to direct those researches, which his influence with Alexander enabled him to make, desired Calisthenes to enquire into the pretended antiquity of their astronomical calculations. He reduced them to the 2234th year before Christ; and we are pretty certain, from the late enquiries, that the Hindoos were much earlier and more successful observers. The symbols, under which the science of the Chaldeans was concealed, rendered it inaccessible to their more immediate descendants, and their interested application of it to the visionary but lucrative science of astrology, though it renders its acquisition more difficult from the necessary concealment, consoles us for the loss, by the probability of the little progress they had made. Zoroaster, when his history is cleared of much fabulous invention, seems to have been a Persian, and his fame induced probably the Chaldeans to claim an earlier philosopher of the same name. Whether such a one ever existed is of little importance, since we cannot ascertain any of his knowledge and his doctrines. Belus was an Assyrian astronomer, and Berofus a Babylonian, a priest of Belus, who lived in the time of Alexander. He wrote of Chaldean affairs, and a few quotations only of his history remain. The work under his name, was the forgery of a monk, Annianus of Viterbo.

The philosophy of the Persians was derived from Zoroaster; and, those who have wished to magnify the acquisitions of the eastern sages have amplified the few opinions which Zoroaster was known to have inculcated, and added considerably to the number of his tenets. He re-established the Magi, and the adoration of fire: the last of these circumstances has acquired him some credit in the middle ages, and he has been considered as the patron of the alchemists, who, at one time, boasted of possessing his treatise on the *Opus Magnum*. A small collection of his fragments, which remain, are very probably, from their resemblance to the Platonic philosophy, forgeries of the second century: the ancient works of Zoroaster, in the king of France's library, are seemingly of the same kind.

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The religious system of the Persians is neither very sublime nor recondite: like all those who are just emerged from barbarism, they worshipped visible objects; the sun, and its resemblance, fire. If their first legislator adored a superior power, whose most useful gifts he acknowledged in light and heat, the refined distinction was at last lost. It seems, from the earliest authors, that they considered the sun as the representative of the supreme invisible power; and this power was styled *Mithras*. Should this be admitted, we must consider the *Oromasdes* and *Arimanius*, the good and evil principle of the Persians, the Manichean system of every ruder race, as a subsequent invention, since the Supreme Deity was considered only as the mediator between the two contending principles. The whole was probably no more than the sun alternately introducing light, and conquered by darkness; a system so nearly connected with the senses and obvious appearances, as to show no great degree of refinement in its structure. If Zoroaster borrowed from the Brachmans, their purer system degenerated greatly in his hands. *Diogenes Laertius* tells us, that the Persian Magi considered the gods as composed of earth, fire, and water; that they are worshipped by prayer and sacrifice. The priests live most abstinently, forbid dead bodies to be consumed by fire, discourse to the people of justice, practise divination, and allow of marriage between mother and son.

The account of the philosophy of the Indians is short and unsatisfactory. Yet it contains nearly the whole that was known at the time of *Brucker's* publication; and our author professes to have done no more than to have given the substance of his history. We cannot enlarge on it; and at a time, when the light has but just begun to dawn, we cannot see perfectly. We have much reason, however, to believe, that it was the source of the greater number of the ancient tenets of the philosophy, probably of the theogony, of Greece.—Of the Arabians we know little, and that little teaches us that their tenets were chiefly those of their neighbours, the Chaldeans and Persians. Their science was probably only the juggle of diviners, and their religion a gloomy kind of fire-worship.

The Phœnicians we should scarcely have expected to have found introduced into a system of philosophy; for neither themselves nor their various colonists, so far as they have been traced, seem to have exerted their attention on intellectual or philosophical subjects, except where they were connected with their commercial or maritime speculations. *Posidonius*, however, as we learn from *Empiricus* and *Strabo*, mentions the tradition that *Mochus*, or *Moschus*, a Phœnician philosopher,

invented the atomical philosophy; and that Pythagoras had conversed with the disciples of Moschus at Sidon, his native city, from whom he had learnt his system of monads. Jamblicus supports the same story, styling the Phœnician philosopher Mochus. The system of monads alone shows indeed no great stretch of human intellect, for, as they were corporeal, it amounted to little more than that the whole was made up of parts; but that Moschus was a Phœnician, or had discovered his doctrine without assistance, rests on very uncertain authority. The Phœnicians extended their navigation through the Red Sea to Asia, and Pythagoras, on the other hand, travelled to India. There is consequently little doubt of properly referring the whole to the country where we knew this doctrine made a part of the system of the Bramins. Jamblicus probably caught at this tradition, from the similarity of Moschus to Moses. The silence of ancient authors, and the chronological inconsistencies, have rendered the authenticity of Sanchoniathon, another Phœnician, very suspicious. We do not perceive the great difference between Sanchoniathon's account and that of Moses: they seem to have been a part of the same tradition, and perhaps was caught at by Porphyry or Philo Byblius, to obtain a Gentile account of the creation of the world; for we have little doubt, with our historian, that it is the work of a later age. It seems evidently written as a kind of supplement to the Mosaic History.

The chapter on the philosophy of the Egyptians is an excellent one. Their Hermes, the second of the name, seems to have fabricated the fiction of his predecessor, to give the sanction of antiquity to his system. The numerous volumes, taken from the monuments of stone, and the inscriptions on them, a mode of writing which would not admit of minute distinctions, and in characters ill adapted to abstract ideas, seem to support this opinion. In short, the earliest Hermes, like the Chaldaean Zoroaster, seems to have been created to impress respect: his successor probably derived his knowledge, which he pretended to have collected from the hieroglyphics, from India; for the whole of the Egyptian system is evidently borrowed from that part of the continent, in which sciences were probably cultivated much earlier than in any other region of the globe. Though it will fill a little too much of our limited space, we shall select the account, in Dr. Enfield's own words, that we may not be suspected of having mutilated or changed it:

Concerning the esoteric, or philosophical doctrine of the Egyptians, it seems evident, in the first place, that they conceived matter to be the first principle of things; and that before the regular forms of nature arose, an eternal chaos had existed, which contained,



contained, in a state of darkness and confusion, all the materials of future beings. This Chaos, which was also called Night, was, in the most antient times, worshipped as one of the superior divinities. Aristotle speaks of Chaos and Night as one and the same, and as the first principle, from which, in the ancient cosmogonies, all things are derived. It is probable, that the Egyptians worshipped the material principle, Chaos, or Night, under the name of Athor; a word, which, in the Coptic language, signifies *night*. This divinity the Grecian mythologists, after their usual manner, confounded with Venus. Hesychius refers to a temple in Egypt dedicated to the nocturnal Venus, Ἀφροδίτης σκοτίας ἱερον. And Herodotus relates, that in the city of Atarbechis was a temple sacred to Venus: whence it may be inferred, that long before the time of Herodotus, Athor, or the Egyptian Venus, denoting the material principle, was an object of worship. Of this divinity the symbol, which, after their usual manner, the Egyptians placed in her temple, was a cow. That the passive principle in nature was thus admitted to a primary place in the philosophy and theology of the Egyptians, is confirmed by Diogenes Laertius, who says, that the Egyptians taught, that matter is the first principle, and that from this the four elements are separated, and certain animals produced.

Besides the material principle, it seems capable of satisfactory proof, that the Egyptians admitted an active principle, or intelligent power, eternally united with the chaotic mass, by whose energy the elements were separated, and bodies were formed, and who continually presides over the universe, and is the efficient cause of all effects. For this we have not only the authority of Plutarch, who may be suspected of having exhibited the Egyptian philosophy in a Grecian dress, but the united testimony of many writers, who give such accounts of the Egyptian gods, *Phthas*, or *Vulcan*, and *Cneph*, or *Agathodæmon*, as render it probable that these were only different names expressing different attributes of the supreme divinity. "The Egyptians, says Eusebius, call the maker of the universe by the name of Cneph, and relate, that he sent forth an egg from his mouth; which in their symbolical language denotes that he produced the universe." Diodorus Siculus speaks of the Egyptian Vulcan as the first king among the gods, and Manetho ascribes to him unlimited duration, and perpetual splendor. The name itself, *Phthas*, in the Coptic language, denotes one by whom events are ordained. When the Egyptians meant to represent the ruler of the world as good, they called him by the appellation *Cneph*; a word which denotes a good genius. They represented him under the symbol of a serpent. Upon a temple dedicated to *Neitha*, at Sais, the chief town in Lower Egypt, was this inscription, "I am whatever is, or has been, or will

will be, and no mortal has hitherto drawn aside my veil; my offspring is the sun."

'The doctrine of an ethereal intelligence pervading and animating the material world, appears, among the Egyptians, to have been from the earliest time accompanied with a belief in inferior divinities. Conceiving emanations from the divinity to be resident in various parts of nature, when they saw life, motion, and enjoyment, communicated to the inhabitants of the earth from the sun, and, as they supposed, from other heavenly bodies, they ascribed these effects to the influence of certain divinities, derived from the first deity, which they supposed to inhabit these bodies. Hence arose their worship of the sun, under the names of Osiris, Ammon, and Horus; of the moon, under those of Isis, Bubastis, and Buto; of the Cabiri, or planets; of Sothis, or the dog-star; and of other celestial divinities. The Cabiri were called by the Egyptian priests sons of Phthas, or Vulcan, that is, of the Supreme Being. When the Egyptians worshipped the divinity under the notion of an offended sovereign, they called him Tithrambo, that is, according to the Greeks, Hecate: and the evil principle, from which they conceived themselves liable to misfortune, they deprecated as an object of terror, under the name of Typhon.'

This last word Typhon, the Greeks borrowed and employed for hurricanes; and it is remarkable that, in the Indian Ocean, storms are at this moment called Tuffoons, preserving, even in sound, the  $\omega$ . As a part of this system, the immortality of the soul was an Egyptian tenet: some believed that the soul, when separated from the body, rejoined the divine essence; others, that it migrated into the bodies of other animals. Each of these tenets was, at different times, entertained in India.

Of the Ethiopian philosophy we know little: their general character in the time of Homer was that of 'blameless,' *ἀνυμνος* *Ἀθιονανς*. Diogenes Laertius tells us, that their tenets were to worship the gods, do no evil, exercise fortitude, and despise death.

When we move westward with our historian, and examine the Celtic philosophy, we find little that interests or instructs us. The Celts were never an enlightened race; and their philosophy, which we only discover in the unpleasing traces of the severe system of the Druids, checks the wish for farther enquiry, while their impenetrable secrecy renders expectation fruitless. What is known of the Druids amounts to no more than what power, resting on superstition, will always effect, and is no proof of their religion being derived from the east or the south; nor is the testimony of Tacitus, that punishments were in Germany inflicted by the priests, a proof that the  
Druidical



Druidical system prevailed in that part of the continent. Brucker has confused the whole, by confounding the Celtic with the Scythian race, and the Sarmatians with the Medes. Divination was a Gothic, not a Celtic rite, and brought from the west of the Euxine, the source, as Mr. Pinkerton has very clearly shown, of the Gothic and Scythian race. The elegant fables of the Edda are not probably of Celtic extraction, but the symbolical philosophy of the southern regions. The contempt of death, a doctrine of the east, the Celts seem to have adopted from their ferocious character and military manners.

The Tuscans, in the historian's opinion, were a Celtic nation; but we think it more probable that they were a Grecian race, and, in this, are supported by the best antiquaries. They were, like the other eastern nations, diviners; and Seneca has done them too much honour by attributing to them the peculiar doctrines of the Stoics. Of the early Romans, Numa was most remarkable; but he was a judicious, benevolent legislator, rather than a philosopher.

The last country, whose opinions are examined, is Scythia, comprehending the north and the western part of Asia. Their great philosopher was Zamolxis, who taught them the immortality of the soul; and we are expressly told by Herodotus, that he was anterior to the æra of Pythagoras. Where he learnt it, is less known; but, from the vicinity of India, it is not improbable that he was indebted for it to the Brachmans. The Scythians were acute, sensible, and judicious, and these talents were neither misdirected, nor abused. They were employed in discerning the true source of happiness in virtue, and in living with temperance and moderation. The Scythian Abarris was, in our historian's opinion, an itinerant impostor; Anacharsis resembled his countrymen in acuteness and judgment, but excelled them in curiosity and the extent of his acquisitions.

Such was the Barbaric philosophy, which we can scarcely commend: it consists of doctrines and opinions received from other sources, mutilated and contaminated in the progress, and changed in the event, according to the disposition of those by whom it was received. The original fountain seems not to have been discovered by Brucker: we should naturally look for it in the country most early civilised, and this appears to have been India. In India too we find the whole system more connected, more extensive, and more rational. But this forms no part of the present work: we have pursued the hint, as far as it was allowable, and must, in our next Article, examine the same system of philosophy, expanded, polished, and augmented by the most ingenious nation of antiquity:—we mean the Greeks.

*(To be continued.)*

*A Digest of the Statute Law, being an Abridgment of all the public Acts of Parliament now in Force and of general Use: from Magna Charta, in the 9th Year of King Henry III. to the 30th of his present Majesty George III. inclusive. By Thomas Walter Williams, of the Inner Temple, Barrister at Law. 2 Vols. 4to. 2l. 10s. Boards. Robinfons. 1791.*

**A** Correct abridgment of the statutes has long been wanting to facilitate the researches of those who wish to obtain a knowledge of the existing laws, and this appears to be executed with considerable accuracy and attention.

The different acts are very judiciously arranged under proper titles, by which means this branch of the law is rescued from that irregularity and confusion in which, in its original state, it is unavoidably involved.

The laws relating to the customs and excise are in particular well arranged, which must render it highly acceptable to the mercantile part of the public.—Upon the whole, we can venture to recommend it as a book universally useful, and conceive that it will become a necessary appendage in the library of every magistrate and lawyer in the kingdom.

Charles Viner, esq. founder of the law-professorship at Oxford, and author of the Abridgment of Law and Equity, an improved edition of which is now publishing in volumes with general approbation, was of opinion, that a work similar to the present would be of such utility, that he had actually made some progress in it, but was unhappily prevented by death from carrying his intention into execution.

## MONTHLY CATALOGUE.

### RELIGIOUS, &c.

*An Essay on the Manner in which Christianity was intended to improve Morality. By the Rev. John Leadley, M. A. Published in Compliance with the Will of the late Mr. Norris, as having gained the annual Prize which he instituted in the University of Cambridge. 8vo. 1s. Cadell. 1791.*

**T**HE annual prizes must have few competitors; for we cannot think so meanly of the state of learning in the universities, or of the ardour of their members, to suppose that there are many works inferior to those which have usually received the reward. The utmost commendation that we can bestow on this Essay, is that it is neat and elegant. The reasoning and the learning displayed in it deserve neither censure nor praise; that Christianity improved morality, by conveying more adequate and suitable ideas of God, cannot be denied; but the subordinate causes of improvement de-  
served



served a more particular notice, and a more important rank than our author has allotted them.

*The Rights of Government not incompatible with the Rights of Man. A Sermon, preached at the Assize held at Chelmsford, in the County of Essex, before the Hon. Mr. Justice Gould, and Mr. Justice Wilson, August 1, 1791. 4to. 1s. Kearsley. 1791.*

This Sermon was styled, by an able counsel, who certainly, as our author observes, stepped out of his way to notice it, a political pamphlet. We see nothing very objectionable in it; but the preacher has not adopted the mode of arguing which we should have chosen on this subject. He has left himself very open to a reply.

*An Attempt to shew that the Opinion concerning the Devil, or Satan, as a fallen Angel, and that he tempts Men to sin, hath no real Foundation in Scripture. By William Ashdowne. 8vo. 1s. 6d. Johnson. 1791.*

In Mr. Ashdowne's opinion, there is not any real evidence in Scripture to show that any fallen angel has the power of tempting men to sin. To support this doctrine he examines all the different texts in the Old and New Testament, where Satan is mentioned; and endeavours to prove, that the interposition of any fallen angel is inconsistent with the tenor of the whole passage in which the word occurs, and improbable from many other considerations. His observations are, in general, rational and judicious; they will fully convince those, who consider Satan as the remains of the old Manichæan system, derived from the common doctrine of the eastern nations.

*The Origin and Stability of the French Revolution. A Sermon preached at St. Paul's Chapel, Norwich, July 14, 1791. By Mark Wilks, a Norfolk Farmer. Second Edition. 8vo. 1s. Printed for the Author. 1791.*

If this Sermon had been preached at the conclusion of a Bacchanalian meeting, designed to celebrate the French Revolution, the scene would have suited the composition: it is totally unfit for the pulpit.

*Sermons preached before the University of Glasgow. By James Bell, D. D. 8vo. 6s. Boards. Cadell. 1790.*

These Sermons are seventeen in number. They are sensible and practical; written in a nervous and clear style. A few Scottishisms may be perceived in the volume; but the merit of the discourses is too great to suffer any diminution from a blemish of such a trifling nature.

*Sermons*

*Sermons on the great Doctrines and Duties of Christianity; proving, from the earliest Ages, the constant and uniform Interference of Divine Providence to bring them to Perfection, the Concurrence of prophane Historians and Poets in Support of their Prediction, their Influence on the human Mind, and beautiful Efficacy in social and private Life. By George Laughton, D. D. 8vo. 6s. Boards. Law. 1790.*

The design of these Sermons is to prove, from the earliest ages, the constant and uniform interference of Divine Providence to bring the great doctrines and duties of Christianity to perfection; the concurrence of prophane historians and poets in support of their prediction; their influence on the human mind, and beautiful efficacy in social and private life. The author seems to be a man of learning; but he treats the subject, not so much with argument as declamation; and his style is by no means such as might be expected from his literary attainments.

## P O E T R Y.

*A Poem to the Memory of George Frederick Handel. 4to. 1s. 6d. Faulder. 1787.*

The most remarkable circumstance in this performance is its price: eighteen pence for a poem of eleven pages; containing about 140 lines, is rather more than the generality of readers will allow to be reasonable, though a medallion print of Handel is prefixed: for its beauties, and indeed its faults, are not of a very superior kind. The general tenor of sentiment in the following lines will more than excuse any little defects:

‘ Ere long, the heart, that heaves this sigh to thee,  
Shall beat no more! ere long, on this fond lay  
Which mourns at Handel’s tomb, insulting Time  
Shall strew his cankering rust. Thy strain, perchance,  
Thy sacred strain shall the *hoar warrior* spare;  
For sounds like thine, at Nature’s early birth,  
Arous’d him slumbering on the dead profound  
Of dusky chaos; by the golden harps  
Of choral angels summoned to his race;  
And sounds like thine, when Nature is no more,  
Shall call him weary from the lengthen’d toils  
Of *twice ten thousand years*.—O would his hand  
Yet spare some portion of this vital flame,  
The trembling Muse, that now faint effort makes  
On *young and artless* wing, should bear thy praise  
Sublime, above the mortal bounds of earth,  
With heavenly fire relume her feeble ray,  
And, taught by Seraphs, frame her song for thee.’



We are informed, in the concluding page, that this poem was written in the year 1760 by Dr. Langhorne.

*An Ode on the late celebrated Handel, on his playing on the Organ. Composed by Daniel Prat, M. A. formerly Rector of Harrietsbam, Kent; and formerly Chaplain to his Majesty's Household at Kensington. Printed partly on Occasion of the grand Musical Festival at Canterbury, 1791, being fixed for the 16th, 17th, and 18th of this Month (August), for three Morning Performances in the Sermon-House, (by permission of the Reverend the Dean and Chapter), and two Evening Performances in the Theatre, and for the Benefit of the Editor, the Rev. J. Prat, Vicar of Monkton and Birchington. 4to. 1s. Simmons, Canterbury. 1791.*

In this performance on the same subject, the editor makes the most remarkable appearance. The title-page, and that at the conclusion, are equally singular. Mr. J. Prat having mentioned in the latter proposals for printing by subscription an Essay on Epigrammatic Poetry, &c. by Sam. Prat, D. D. proceeds to inform us, 'to this Essay is subjoined, under the title of INNOCUI SALES, a Collection of Epigrams, of which several are on select portions of Scripture. Printed for the Editor, the Rev. J. Pratt, &c.' We have heard of a scriptural Killegrew, but never before of seriously forming a jest-book out of the Bible. We entertain not, however, any suspicion that the design is otherwise than perfectly innocent. Many Greek compositions, distinguished by the name of Epigrams, have no pretensions to humour; and it is uncandid to suspect that those will not be equally free from it. In the last place, we are told that 'there are to be disposed of near one hundred original manuscript discourses by the author of the Ode, all very

'—carefully corrected by himself, as though prepared for the press. Among these are discourses on all points of divinity, supported, as appears by the margin, by the most learned and sound divines. Many were preached at the Queen's Chapel. Not having read them all by a great many, I cannot speak more pertinently to them. But I perceive several different discourses on the same days, as Easter, Whitsunday, Trinity, &c. They are advertised with some view of their being printed by a purchaser.

'The address, if occasion and post-paid, is to the Rev. J. Prat, &c.'

Mr. J. Prat, we think, must know, that should these discourses find a purchaser, it is infinitely more probable that they will again be delivered from the pulpit in the Queen's Chapel, than from a printing-press. Of Mr. Daniel Prat's predicating abilities, we can, however, say nothing. Of his poetical talents we, on the whole, think favourably. He appears to feel, and expresses his sentiment

sentiment with boldness and animation. The supposed effects of Handel's organ on an uninformed savage is happily conceived. He awhile 'devours the sounds in fix'd amazement, entranc'd, mute, and immoveable:' at length,

' His wakening soul begins to guess  
Some God within that frame must dwell,  
Now full convinc'd that nothing less  
Cou'd speak so sweet, so wondrous well.'

*True Honour, an Ode. Occasioned by the Death of John Howard, Esq. 4to. 6d. Robinsons. 1791.*

Mr. Howard has been deservedly celebrated by many poetical encomiasts. The present, if not to be placed among the first in the list, ought not to be numbered among the last.

*An Address to every Briton on the Slave Trade; being an effectual Plan to abolish this Disgrace to our Country. 4to. 1s. Robinsons. 1791.*

' As hoots the nightly bird amid the woods,  
Unheard, or heard, despised, ev'n so sing I.—

These are the first lines in the poem, and we can find nothing in it to induce us to controvert the author's opinion.

*Rational Religion; or, the Faith of Man: a Poem. In which is introduced a new Discovery in Philosophy, viz. the Cause of Suspension and Motion of the Earth and Planets. 8vo. 2s. 6d. Johnson. 1791.*

' Oh, gracious God! do thou my pen direct,  
That it may have on all a due effect;  
And, that it may in some way mend the age,  
Stamp with thy pow'rful blessing ev'ry page.  
Wherein I'm right, thy grace, O God! impart,  
To print it deeply on each candid heart:  
But if from truth my pen should chance to stray,  
Lead me, O God! to find the righteous way.

' Ye teachers now attend; (of all persuasions,  
Of ev'ry sect, and all denominations;  
Or Protestant or Roman Catholic be,  
Or he dissents, and you again from he.)

The principal discovery made by this rational religionist, this 'mender of the age,' who calls on all mankind to listen to his instructions, appears to be, that the notion entertained of a future place of punishment, is absurd, and injurious to the Almighty.

' Hell fire! O God! to all eternity!  
The thought's too shocking to belong to thee.'

Again:



Again:

• Disgrace not God, then, with this wretched state;  
Nor make his bosom feel eternal hate:  
Dress not religion as a vile scare crow  
Of hell, tormenting devils, fire and woe:  
Discard it as a miserable plan,  
Which a good God cannot prepare for man.  
Away! believe it not, though they say even  
An holy angel brought it down from heav'n.

How greatly are we obliged to this author for his kind endeavours to divest us of those apprehensions and terrors which attend criminal actions, and which sometimes prevent our indulgence in them? By way of requital, we would advise him (though he would probably scorn to learn his catechism) to acquire some little knowledge of grammar before he writes again for the benefit of mankind, and displays the futility of those opinions which the wisest and best of men have hitherto credited.

*The Sky-Lark. Being an elegant Collection of the best and newest Songs in the English Language. 8vo. 3s. 6d. Bound. Evans. 1791.*

Perhaps a new collection was wanted; perhaps a few new songs may have been supposed capable of giving a zest to the ballads of other days: conjectures are endless; but as the editor has left us in the dark respecting the motives of this new compilation, we can only say that it resembles every other that we have seen—*sunt bona, &c.*

*Miscellaneous Poems. By Samuel Ross. 12mo. 3s. 3d. Dublin. No Publisher's Name. 1790.*

The Poems in this collection are chiefly elegiac, and discover a tenderness of sentiment suitable to that species of composition. The author has certainly not endeavoured to enhance their merit by any adventitious circumstance; for the paper and print are of such a kind as can afford but little encouragement to a purchaser.

*An Elegy on the Death of James Sutherland, Esq. By Eunobee. 4to. 1s. Jordan. 1791.*

These lines discover a degree of pathos not unsuitable to the fate of their unfortunate subject; but they have otherwise no great claim to poetical distinction.

*Excerpta Poetica ex Ovidio, Propertio, Virgilio, Horatio, Juvenali, &c. in tres Partes divisa. 8vo. 3s. 6d. Bound. Dilly. 1790.*

These selections are made from Ovid, Propertius, Virgil, Horace, Juvenal, and other classical poets. As the means of only conveying a knowledge of the Latin language, they cannot justly

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be regarded as preferable to other parts of the same works; but they have the advantage of furnishing some moral sentences, and are accompanied with some instructions respecting prosody.

## C O N T R O V E R S I A L.

*A Letter to Joseph Priestley, LL. D. F. R. S. &c. on his Discourse delivered on Wednesday, April 27, 1791, to the Supporters of the New College at Hackney. By Samuel Turner, A. M. 8vo. 6d. Baldwin. 1791.*

A pebble sent from a sling at the Goliath of the Dissenters. The 'nodus' was 'vindice dignus;' but it required a more powerful deity to interpose. Mr. Turner replies, with some slight pleasantry, to the illiberal reflections of Dr. Priestley in the discourse alluded to on the two universities.

*A brief, but, it is presumed, a sufficient Answer to the Philosophy of Masons; intended for the Benefit of such unlettered Persons as may have perused that Work to their spiritual Injury. By the Rev. H. E. Holder. 8vo. 4d. Bladon. 1791.*

The Philosophy of the Masons we have already mentioned with reprobation; but this is only the javelin of Priam against the shield of Achilles.

*A Consolatory Letter to the Rev. John Clayton. From Fidelia. 8vo. 6d. Johnson. 1791.*

Poor Mr. Clayton! May the fair hand of Fidelia sooth your pains, and charm your soul to peace.—Fidelia, however, uses words of oil, but conceals swords: she looks like the innocent flower, but—peace! or we may offend.

*An Address humbly presented to the reverend, pious, and learned Dr. G——s, on Vol. I. Tome I. of his excellent Translation of the Holy Bible: with Notes. By Abraham Ben-Yizaakeer. 4to. 1s. Symonds. 1791.*

Dr. Geddes, in his translation, has offended some one, whether Jew or Gentile is of little importance, who seems to have more zeal than wit, and more of rancour than poetic fire. As we cannot, on this occasion, enter into the merits of the question, we must convict the culprit of DULNESS ONLY.

## M I S C E L L A N E O U S.

*Reflections on the Slave Trade; with Remarks on the Policy of its Abolition. In a Letter to a Clergyman in the County of Suffolk. By G. C. P. 8vo. 1s. 6d. Knott. 1791.*

This able author, who, we think, has before solicited our attention in other works, claims the praise of originality: his ideas were not adopted from others; but the greater part of them have already



already occurred in this contest; and by us, what is prior in point of time, must be considered as original. We have often noticed similar arguments, many of which are just and correct; but, on the whole, they do not militate successfully against those of the antagonists, when considered in their most extensive views.

*A Sketch of the Revenue and Finances of Ireland, and of the appropriated Funds, Loans, and Debt of the Nation, from their Commencement, &c. Illustrated with Charts. By R. V. Clarendon. 4to. 10s. 6d. Boards. Lowndes. 1791.*

This treatise gives an account of the appropriated funds, loans, and debt of the nation, from their commencement; with abstracts of the principal heads of receipt and expenditure for sixty years, and the various supplies since the Revolution. The information appears to be accurate, and must have been collected with much industry.

*The Tuscan Master; or, a new and easy Method of acquiring a perfect Knowledge of the Italian Language in a short Time. By Dr. M. Guelfi Borzacchini. 12mo. 3s. 6d. Dilly. 1791.*

After a careful attention to this grammar, we think it a very correct and useful one. We have little doubt but that it will supersede Veneroni, who is by much too tedious. Our author's labours might indeed have been shortened.

*Political Dialogues. On the general Principles of Government. Number I. 12mo. 3d. Johnson. 1791.*

The political principles which constitute the subject of the present Dialogue, relate chiefly to the form of government. That the author has a strong predilection for that of a republic, is already sufficiently evident, though his sentiments respecting any change in the British constitution are expressed with decency and moderation. In the mean time he urges the expediency of a reform in the representation of the commons; a step which, probably, he considers as subservient to farther regulations in favour of a republican system.

*Thoughts on the late Riot at Birmingham. 8vo. 1s. Sewell. 1791.*

Our very able and candid author expostulates with Dr. Priestley on his conduct since the riots: not one sigh for the mischief that he has occasioned; not one tear for so extensive a devastation! The tone of complaint, invective, and disappointment, is only heard; and an air of triumph sometimes appears, as if he recalled, with a bitter enthusiasm, the old saying of Tertullian, 'the blood of the martyrs is the seed of the church.' We, who have followed him in his devious course, know that some reproof was necessary: we are sorry to see that it has been so fatal, and still not effectual.

*The Debate on a Motion for the Abolition of the Slave Trade, in the House of Commons, on Monday and Tuesday, April 18 and 19, 1791. Reported in Detail.* 8vo. 2s. Woodfall. 1791.

We have much reason to believe that this debate is ably and accurately reported; though in some parts it is easy to perceive the bias of the reporter.

*Declaration of the Rights of Men in civil Society.* By the Abbe Sieyes; presented to the National Assembly, August 13th, 1789. Translated into English with the Addition of a Preface. By the Author of *King or no King*. 8vo. 1s. 6d. Ridgway. 1791.

In the early period of the French Revolution, every patriotic politician contended for the palm of portraying with the greatest success the Rights of Men. The different declarations, among which that of abbe Sieyes now lies before us, were presented to the national assembly, who adopts those articles which have been often the subject of our discussion. On the propriety of their conduct, while we have not seen all the different works, we cannot determine; but we are at least certain, that the Declaration of the abbe Sieyes deserved not the preference. It is *not* 'comprehensive,' as the translator contends, who seems to have mistaken the term for *extensive*. To be comprehensive, it is necessary that the articles should be general and concise, including the numerous particulars, while the abbe is minute, particular, and often puerile.

The translator, whose version has all the deformities of the original idiom, and we suspect, in more than one passage, misrepresents the abbe's meaning, has lost none of the furious democratical principles which were so conspicuous in '*King and no King*.' He is angry with the assembly, and in this he is by no means wrong, for delaying the period of the revision of the constitution ten years. He is displeased that an hereditary monarch should be called a representative; that he should have annually 30 millions of livres, a guard of 18,000 men, &c. &c. When we met with 'the elegant and profound books of the Macintosh's, the Paine's, and the Priestley's,' we started, and began to suspect the quill of the Exciseman had written this paragraph—Is it so? we cannot decide; but the same ignorance, similar grammatical errors, equal violence and confidence, are to be found in this preface and in the Rights of Man.

*The History of the Royal Circus, introductory to the Case of Mr. Read, late Stage-Manager of that Theatre. In a Letter to a Friend.* 8vo. 2s. Ridgway. 1791.

Though we sometimes depart from the principles of a literary review to attend to the fall of states and the revolution of kingdoms, we cannot pay the same compliment to the eventful history



of the Royal Circus. Indeed it is not easy to form any opinion from an ex parte evidence. Mr. Read has been unfortunate, and we pity him: relief is not in our power.

*A Collection of interesting Biography. Containing, 1. The Life of S. Johnson, LL. D. abridged principally from Boswell's celebrated Memoirs of the Doctor. 2. The Life of Mr. Elwes, abridged by Capt. Topham. 3. The Life of Capt. Cook, abridged by Dr. Kippis. The Whole revised and abridged by Sir Andrew Anekdote. 12mo. 5s. sewed. Brewman. 1791.*

A careful chemist can alter the form of every body which comes under his hands. He can expand it in air or condense it to an extract. A meaner artist can subdivide and choose select portions: of the last class is our present editor. From the ponderous volumes of Boswell he has culled a few feathers, and decks himself, like the original. Of Mr. Elwes' life he gives nearly the whole; and, from Dr. Kippis, has selected enough to fill only seventy-two meagre page: never was biographer so cruelly mutilated.

*A List of Books intended for the Use of the Younger Clergy, and other Students in Divinity, within the Diocese of Chester. 8vo. 2s. Fletcher, Oxford. 1791.*

The very respectable author of this Catalogue has selected those books which are most useful for the younger clergy. The two first classes, in which the bishop proceeds from the works more essentially necessary, to those which are less so, contains only the tracts in defence of the church; his reasons are so judicious, that we are tempted to transcribe them.

‘I am not, it will be remembered, giving my directions or advice upon the means and mode of acquiring this conviction, nor am I laying down the first principles and institutes of Divinity. They, who have been educated in an university, have neither wanted the means of information, nor the assistance requisite; and literate persons, who have not had these advantages, yet if they have any degree of attention to their duty, and any ability for the profession they are to undertake, cannot fail to have studied and compared with the doctrines of our creeds and articles, the Scriptures themselves.

‘If in this examination they find nothing repugnant in one to the others, nothing in the Scriptures repugnant to their general apprehensions of the Deity and his attributes, nothing in our articles and liturgy contradictory to the general tenor of those Scriptures, their conviction is, I conceive, fairly and honestly founded. If there are who think, this principle not broad enough, they will do well to look to the necessary consequences, to which an extension of it will lead, before they conclude that nothing less than

than an accurate and a comparative view of every religious persuasion and opinion will justify a preference to any one. For, upon this supposition, with the unlearned there is an end of all and every religion; and, indeed, with the learned themselves, till they are sure, that they can learn no more. Upon this supposition, neither he that should teach, nor he that should be taught, must venture upon practice of any kind, till it is clear, that he is beyond the reach of further information. Knowledge itself will thus become useless, because it is progressive; and the business of this as well as of the future life must stand still, lest in either case it should not be conducted with perfect accuracy; a consequence as little consistent with the avowed imperfection of human knowledge, as with the known interests of mankind.'

The last argument, in a more proper place, might be usefully expanded and enforced. To it may also be added the pernicious influence of these frequent changes on the mind, as it gives a versatility, a mobility to the judgment, which increases the power of new arguments, beyond what their real force may merit, while these frequent variations may sometimes occur, when the mind is weakened by disease, or the judgment clouded by adventitious circumstances.—The third class contains those books which will be useful in more extended enquiries.

*The French Constitutional Code, as revised, amended, and finally completed, by the National Assembly. 8vo. 1s. 6d. Kay. 1791.*

This differs only from the works with the same title already examined in the place of its publication.

*The Game Laws, carefully collected and abridged from the numerous Statutes concerning Game, and arranged in such Order as to comprise the Sportsman and Game-Keeper's complete Assistant and Companion. By a Gentleman of the Law. Broadside. 1s. Kearsley. 1791.*

A single sheet, drawn up with accuracy, and adapted, we suppose, for the hall of a sportsman.

*A Letter to the Right Hon. Henry Dundas, on the Situation of the East India Company. 4to. 1s. Debrett. 1791.*

Our author endeavours to prove, by a long series of accounts, of the accuracy of which we cannot judge, the following positions:

'That the revenues of India have produced in the last four years a surplus of 3,196,554l. that such part of this surplus as has been sent home in Indian goods, has diminished, instead of increased, by coming through the medium of trade; and that, in the very same period, during which the company have received these



these three millions with one hand, they have been obliged to accept bills to the amount of three millions with the other.

‘ That in four years of profound peace, with the assistance of parliament, and every public support, the company has only been able to lessen by 150,000l. a debt which at this moment amounts to twenty-four millions sterling.

‘ And, that upon a general review of all their affairs for four years past, ending the 1st of March last, it appears that setting apart 50,000l. per annum for contingencies, and presuming all future years to be as good as the former, the East India company cannot pay, as interest for any loans they may have occasion for, more than 100,000l. per annum.’

The object of the author is to show the impropriety and impolicy of government taking the India debt on themselves, under the idea of the nation being compensated by the territorial revenues. The bias appears so strong, that we must be permitted to demur a little respecting either the accuracy of the premises or the justness of the conclusion.

*Memoirs of Julia de M———, a reclaimed Courtesan. From the French of the Chevalier Rutledge. 2 Vols. 12mo. 5s. sewed. Bentley. 1791.*

The heroine of this narrative draws a parallel between herself and Ninon de L'Enclos, of whom, in her own opinion, she seems to have a decided advantage. Whatever may be her rank, in point of character, she writes with spirit and vivacity.

*Letter to the Right Hon. William Pitt, Chancellor of the Exchequer, &c. By T. G. Simpson. 8vo.*

The author of this Letter reprobates the design of our late armament in favour of the Ottoman power. In his opinion, to assist the Turk upon any occasion, is equally impious and impolitic; and this he endeavours to prove by some arguments, which, though urged without much elegance of style, carry with them such a degree of force as may seem to justify his own conviction.

*Terraquea: or, a New System of Geography and Modern History. By the Rev. James Gordon. Vol. I. 8vo. 6s. Boards. Dilly. 1791.*

This geographical system, we are informed, is to be comprised in three volumes; but, though extended to such a bulk, it seems not to differ essentially, in any particular, from the celebrated system of Guthrie. In the present work, the longitudes and latitudes of places are not expressed in the narrative, but are left to be discovered in the maps by the observation of the student.

*Lettere*

*Lettere di diversi celebri Autori Italiani, &c. i. e. Letters on various interesting Subjects, by celebrated Italian Authors, collected by A. Vergani, for the Use of Students in that Language. 12mo. 3s. bound. Baldwin. 1791.*

The compiler of these Letters has selected them with judgment, and modernised the orthography of the more ancient. They afford proper examples of an elegant epistolary style; towards the forming of which, they will doubtless be useful to the students in the Italian language.

*Report from the Select Committee appointed to examine and state the several Accounts, and other Papers, presented to the House of Commons in this Session of Parliament, relating to the Public Income and Expenditure, &c. &c. 8vo. 5s. sewed. Debrett. 1791.*

According to this Report, the surplus of the public revenue, above the expenditure, is 61,108l. a small sum indeed: but, what is some consolation, the public revenue appears to be in a progressive state of advancement.

*A Letter to the Earl of Chatham, on the Subject of Naval Promotions. 8vo. 1s. Egerton. 1791.*

The author of this Letter states some abuses, under former boards of admiralty, in the promotion of flag-officers, and suggests hints for establishing a regularity in all future naval promotions. The plan he proposes is equitable as well as liberal, and seems to merit attention.

*A short but serious Address to the Manufacturers, Yeomanry, and Tradesmen of Great Britain and Ireland. 8vo. 1s. Stockdale. 1791.*

A satirical pamphlet, in which the author portrays, perhaps with some exaggeration, the character of political reformers.

*The Life and strange surprising Adventures of Robinson Crusoe, of York, Mariner. 2 Vols. 8vo. 1l. 1s. Boards. Stockdale. 1791.*

In the present edition, this well-known work appears in a dress suitable to its celebrity. It is well printed, and ornamented with copper-plates. Subjoined is a life of Daniel de Foe, the real author, accompanied with his portrait.

#### E R R A T U M.

In the Critical Review for September, p. 86, l. 32, for *poetry*, r. *orthography*.





# A P P E N D I X

TO THE

THIRD VOLUME

OF THE

NEW ARRANGEMENT

OF THE

CRITICAL REVIEW.

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## FOREIGN ARTICLES.

*Dispensatorium Fuldense tripartitum, tam Patriæ usibus, quam sæculi moderni genio accommodatum, a Francisco Antonio Schle-reth, P. & M. D. &c. Editio altera, ab Auctore revisa et emendata. 8vo. Francofurti ad Mænum. Broenner.*

**A**MONG the foreign Dispensatories, that of M. Schle-reth deserves a particular distinction; and we mention it as one of the latest, and, on the whole, one of the best works of this kind. The author, with a refinement perhaps too nice, apologises for the word *Dispensatorium*, as *pharmacopæia* would seem to imply a work of greater importance in pharmacy. His object is chiefly to furnish a convenient list of practical remedies; and it is divided into three parts: the first is the *Materia Medica*; the second contains the pharmaceutical remedies; and the third, those which should be prepared extemporaneously, either because they soon spoil, or are not often wanted. The chemical part, which deserves great commendation, is the work of M. Lieblein, chemical professor in the Adolphian university. The first edition was published in 1787, and the author promised to give the additions and corrections that were found necessary, at the end of every two or three years: a laudable custom, which we wish was more often imitated: but the first corrections were so numerous and important, that it was more convenient to reprint the whole, especially as no copies remained.

The *Materia Medica*, as is usual in the foreign dispensatories,  
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consists of too many articles; but this list is rendered more useful, by the addition of the properties of each substance. In general these properties are too numerous, and we could have wished that the author had followed Linnæus, by distinguishing the qualities that each medicine possessed in an inconsiderable degree, from those for which it was most conspicuous. At present, with a few exceptions, the inexperienced student will not derive great benefit from the enumeration; but, in some instances, the author has added *dubia*, *suspecta*, or a similar hint. From various parts of this list, the English reader may, however, derive knowledge, drawn from works to which, on account of their language or limited circulation, he could scarcely have access. Some of these we shall mention, without always acquiescing in the author's opinions, though we have found that they, in general, deserve great attention.

The *carduus tomentosus* (*onopordium acanthium* of Linnæus; for the Linnæan names are always, when known, subjoined) is styled *demulcens* & *consolidans*; a specific, it is added, in the cancer of the face. The *herba ciomorii coccinei* (*fungus melitensis* Lin.) is a 'bitter balsamic, and styptic, not coagulating the blood, a traumatic in malignant and old venereal ulcers.' We remarked, with some surprize, that among the qualities of the *digitalis*, its diuretic effects are not added to its emetic, cathartic, and narcotic powers\*. The *herba jaceæ* (*viola tricolor*) is said to have been found by Dr. Strack useful in the *crusta lactea*; and the *mesembrianthemum chrySTALLINUM* Lin. by M. Lieb, as a 'specific diuretic.' The *pulsatilla nigricans* he recommends, on his own authority, for amaurosis: from the language, we suppose it is intended to be used internally.

The bark of the mahogany is an astringent. Back, it is said, thinks it equal in virtue to the Peruvian bark; and some have doubted whether, in tinctures in this country, it has not been occasionally substituted for the cincona. The *nux vomica* is given, by the Swedish physicians, in dysenteries, in the quantity of about ten grains, or from that to a scruple, every morning in milk. The *arnica*, in Bucholz' experiments, did not appear to be an antiseptic. Our author, with a confidence not very common in these short added characters, informs us that the *belladonna* 'expels the poison of a mad dog.' The root of the *carex arenosa* is said to be superior to the *farfa*, which M. Schlereth, with a becoming modesty, suspects may be less useful from its age. The *caryophyllata aquatica*, *geum rivale* Lin. is said to be a better medicine than *caryophyllata offic-*

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† This is probably an accidental omission, since the *digitalis* is one of the ingredients in the extemporaneous *pulvis diureticus*.



*nalis, geum urbanum* Lin.—The fennel-root is supposed to be an useful succedaneum for ginseng; but the latter is not at present uncommon; and, as it is more known, and more easily procured, will probably lose its credit. The radix *lopeziana*, mentioned first by Gaubius in his *Adversaria*, is styled a warm corroborant, and chiefly useful for checking hectic diarrhoeas. The dose is from 6 to 20 grains. The taste of the lobelia *siphilitica* is said to resemble tobacco; and the semen *abadilla*, in the dose of about 5 grains, on the authority of Schmucker, to be an excellent anthelmintic. These are the chief novelties of importance: to point out little minute errors, the frequent repetition of *balsamica*, *aperiens*, *saponacea*, &c. inserted without foundation, would appear fastidious, and lead us too far.

In the second Part of this Dispensatory, where the formulæ are arranged in an alphabetical order, we find, if estimated by the state of practice in this country, many superfluous prescriptions, and some which are scarcely the province of the apothecary. Of this kind are the preparation of chocolate, the method of making what we call court-plaster, of lip-salve, &c. yet, in each formula, the directions are clear, distinct, and judicious; it is seldom that the compounder can err. We shall notice some of these which differ from our own methods, or those in which we discover any particular improvements.

The acetum hystericum consists of rue, galbanum, assa fetida, and castor, dissolved in concentrated vinegar, and intended only for external use, perhaps to be applied chiefly to the nostrils, though the galbanum and castor are scarcely volatile enough for this purpose. The acetum radicale is distilled, in nearly the usual way, from the terra foliata tartari. Vinegar is also directed to be concentrated by cold or evaporation.

Acid of ants is omitted in the English dispensatories: the insects are to be taken from under walls, not boards; and a pound of ants is said to produce four pounds of an acid, not unlike vinegar. When distilled, it seems to resemble the radical vinegar; and Goettling is said to have made æther from it. The method of chrySTALLIZING the acid of tartar is nearly the same as Scheele's, and the formulas are described, like all the chemical preparations, with great accuracy and ingenuity.

The distilled waters are numerous and trifling; nor is the aqua chamomæli vinosa properly arranged under this head. A pound of chamomile flowers to four pounds of wine, of which half is distilled off, cannot be a very active remedy. The water of the lauro cerasus is, we believe, new, as a remedy. To a pound of the leaves, a quart of water is added, and a pint drawn off. Dr. Schlereth, who adds generally

the doses and the qualities, tells us 'that it may be taken in 20 drops gradually increased to 60; that it attenuates the blood without stimulating, and resolves schirri: it must, however, be managed with caution.'

The balsamum astringens is composed of 3 drachms of turpentine, joined to 5 of oil of vitriol, to which 3 ounces of rectified spirit of wine are to be added. It will probably be an useful application, though rather too stimulating. The butter of cocôa does not easily turn rancid, and may therefore be kept for use: the oil of bitter almonds, which is scarcely distinguishable in taste from the oil of sweet almonds, does not so easily contract a rancidity.

The extracts are numerous, and well prepared: some of them we suspect are not very useful. The gummy extract of myrrh certainly deserves a place in the English Pharmacopœia. The extract of tobacco may undoubtedly be of service, as its emetic quality is greatly lessened by boiling.

The flowers of benjamin are prepared by boiling the powdered gum in water only, filtering the fluid, and leaving the salt to chrySTALLIZE. If not white, the boiling chrySTALLIZATIONS are repeated. The preparation of the agaricus muscarius we shall transcribe, for the sake of the subsequent remark. The mushroom must be gathered before it is fully expanded, from about the middle of August to the beginning of September. The bulbous part, concealed in the earth, must be separated, cleared, dried in the shade, and powdered. 'It is given internally from 10 grains to a drachm, in vinegar; in which dose it purges, and increases the perspiration from the affected part. It is used internally and externally by Whistlingius to heal spreading ulcers, and to relieve those epilepsies and palsies which arise from repelled exanthemata.'

The scorix which remain from making the simple regulus of antimony, are employed in preparing the kermes mineral. These, powdered while warm, are put into a linen cloth, and sixteen times the weight of water poured on them. The whole is boiled till a few drops, carried into the cold air, deposit some reddish-brown flocculi. The liquor is then strained, while hot, into a vessel partly filled with boiling water, and suffered to stand for one night. The kermes separates spontaneously, and it is afterwards washed, till the water has no longer any taste. The lac sulphuris is made by combining the sulphur with the lixivium causticum, filtering, suffering some feces afterwards to subside, and at last separating the lixivium by means of dilute vitriolic acid.

Lapides cancerorum citrati are said to be refrigerant and diuretic: the lapis divinus seu ophthalmicus is a very peculiar



preparation; it consists of blue vitriol, nitre, and alum, of each three ounces: these are melted in a sand-bath, and a drachm and half of rubbed camphor added, while melting. The whole is mixed and powdered, and a proportion of the powder added to collyria.

The compound liquid laudanum consists of opium dissolved in wine, with a small proportion of saffron: a grain of opium is contained in six drops. The liquor cornu cervi succinatus is made in a curious method: two drachms of the volatile salt of hartshorn, dissolved in two ounces of the distilled water of raspberries, are added to two drachms of salt of amber dissolved in two ounces of the distilled water from the flowers of the lime-tree. The pills are prepared with great care; the purging, the bitter, and the resolvent pills, are excellently adapted to their several purposes. The author seems only to have omitted a form of aromatic pills.

We find it difficult to give an account of the mercurial preparations: they are conducted in a manner equally simple, accurate, and new. The mercurius dulcis is made in Scheele's method, by adding common salt to a solution of mercury in the muriatic acid: the powder is precipitated. The mercurius præcipitatus ruber is prepared by dissolving the mercury in the nitrous acid, which is afterwards drawn off from a retort, and the acid of mercury calcined in the retort. The directions are minute and judicious, apparently copied from the appearances in different parts of the process. This preparation is said to be an excellent antivenereal, and is given in a dose from a quarter of a grain to one grain. The sublimate is prepared by mixing a saturated solution of mercury in nitrous acid, dissolved without heat, to a saturated solution of common salt in water; red vapours arise, and a precipitation appears, which is soon re-dissolved: the fluid is filtered, and the sublimate chrySTALLIZES. Mercury is purified by mixing two pounds of the metal with six ounces of sulphur: the cinnabar thus formed is powdered and mixed with 18 ounces of lime: the whole is then sublimed, and the mercury suffered to drop into water put in the receiver. These are the only mercurial preparations. We are sorry that our limits permit us only to describe the principles of each operation.

The æther of vinegar is highly commended as an antiseptic, an analeptic, antispasmodic, sedative, resolvent, and diuretic. Hoffman's anodyne liquor is the first distillation from equal parts of oil of vitriol and rectified spirit of wine: it is the union of the sweet spirit of vitriol and some æther, without the proportion of the sweet oil. The æther, which our author calls *naphta*, is procured by three successive affusions

and distillations of half the original quantity of spirit of wine in the retort.

The ætherial oils are very numerous, and some of them not very important in a medical view. The empyreumatic oil of wax is, externally, an active and powerful resolvent; internally, a diuretic, but dangerous from its acrimony. The oil of the nut ben. is very little subject to rancidity. A new method occurs of depurating expressed oils, particularly linseed oils, even by mixing them with bruised fruits, and subjecting them to a fermentation, taking care to prevent the fruits from rising on the top, as they might contract some mouldiness. The phosphorus of urine is celebrated, it is said, as an analeptic and diaphoretic, in acute and malignant fevers; but our author observes, that his experience does not support its character. In chronic complaints, as mania, epilepsy, palsy, &c. it may be given, he thinks, with more safety in the dose of a grain or two every day. In the preparation of tamarinds, our author adds filings of steel, and afterwards laminæ of bright steel to precipitate probably every particle of copper.

In the directions for powdering, our author is very minute: we are not, however, certain that he is correct in one circumstance. After saying that the residue of woody substances, which yield with difficulty to the pestle, are generally useless, he adds, that, in resinous substances, the parts which resist powdering most obstinately, are in general, particularly efficacious. The powder directed for sprinkling parts affected with erysipelatous inflammation, is a very judicious prescription. To 30 ounces of chalk, 10 of the powdered leaves of wormwood are added, and half a drachm of camphor rubbed with a little spirit of wine. The powder for lemonade is scarcely a medical prescription, but it is an useful and a pleasant one.

After describing the preparation of the martial regulus of antimony, M. Schlereth adds, that from its scorix deliquated in free air, and edulcorated with pure water, the crocus martis antimoniatum or aperitivus of Stahl is prepared.

The robs are too numerous: we may mention the roob forbi aucupariæ, as an useful diuretic and refrigerant, in the opinion of Dr. Selle: 'as they have few mulberries,' they employ the roob vitis Idææ. The salts scarcely afford any subject of remark: our author is mistaken in thinking the sal. polycrest the same as the vitriolated tartar; its acid is phlogisticated. Under the article of species, we find many powders which with us are kept in the form of dried herbs, particularly for the purpose of glysters of different kinds. There is even a species aromaticæ pro cucuphis. The sweet spirit of nitre and of salt are prepared by separating each acid from



the salts, with the addition of manganese, by oil of vitriol, previously mixed with the spirit. It is a new method, on which we can scarcely give an opinion without experience, and experience we have yet none. The juices, and the inspissated juices, are prepared with great care and accuracy. The syrups are still numerous in Germany, though almost wholly rejected in England. It is not indeed easy to give any useful medicine to advantage in this form, though sometimes, especially in children's complaints, the addition of tinctures to common syrup, the usual succedanea, may prove injurious from their stimulating quality. In general, the doses are too inconsiderable to be dangerous in this view. The theriaca officinalis is neither an agreeable nor an efficacious medicine: it is composed of juniper-berries, myrrh, aristolochia, angelica, and helenium, with the syrup of diacodium.

There are a great variety of tinctures. We may particularly mention the tinctura antimonii nigra, as it is highly commended for all the virtues of antimony. The medicinal regulus of antimony is pounded, when warm; and to four ounces of the powder, six ounces of fixed alkali dissolved in eight ounces of water are added, and mixed till the whole acquires the consistence of a poultice. A tincture is then made in the usual way, with ten ounces of spirit of wine. There is a tinctura martis pomata, a solution of steel in the juice of apples. Among the ointments there is an unguentum digitalis, and an unguentum pediculorum; but it is not composed of pediculi, or particularly useful for them: it is an elegant pomatum for their destruction, and should have been entitled 'ad pediculos.'

The third Part is a list, for the most part of extemporaneous prescriptions, which different practitioners will adopt differently, according to the circumstances in which they are placed. M. Schlereth does not adhere strictly to his first distinction; for many of these formulæ are in common use, and generally employed in this form. The aqua fortis is a striking instance. We shall, however, make some remarks on a few of these prescriptions in their order.

The first prescription is the acetum bezoardicum, so called because bezoar was once a component part of it: we know it, usually, by the name of thieves vinegar; but in every recipe the ingredients are in some measure altered. The acetum odoratum, which consists of the radical vinegar, with numerous essential oils of the aromatic kind, appears to be a pleasing and useful medicine. The preparation of the gelatina cornu cervi acida we shall describe. Six ounces of shavings of hartshorn are boiled in six pints of water to one pint. It

is strained with pressure while warm, and to it are added four ounces of syrup of vinegar. It is probably a gentle and an useful kind of diet in fevers, and perhaps in hectic. There is a preparation called *mel vermium majalium*. It is the body of *meloe majalis*, of which the head is cut off, preserving the oily substance that flows from the head, which is thrown away. About 45 or 50 of these animals are covered with a pound of honey, and suffered to dissolve in it.

The *olea infusa et cocta* are obsolete in our dispensatories: with the necessary degree of heat, they soon grow rancid; and, as our author observes, for glysters, the infusion of the plant is preferable; for internal use, the essential oil in olive oil; and for external use the essential oil, with axunge. They are generally made by boiling different plants in oil. To make the oil of eggs, the eggs are boiled hard, and the yolks separated are then roasted, till a little fatty oil appears: they are afterwards pressed; but the oil is only used as a demulcent. The *pulvis nutricum seu galactopœus* is composed of an ounce of magnesia; orange-peel and fennel-seed, of each two drachms.

We need not add any extensive commendation of the author: our article has already exceeded its proper bounds; and perhaps we shall not say too much, if we add, that, though not faultless, this is by much the best Dispensatory that we have seen.

*Lettres sur divers Endroits de l'Europe, de l'Asie, & de l'Afrique, parcouras en 1788 & 1789; par Alexandre Bafani. Londres. Jeffery. 1791. 8vo.*

THIS lively and entertaining author 'runs' from *Palermo* to *Agrigentum*, *Malta*, *Cimoli*, and *Salonica*. He returns by the western side of the Archipelago, stops some time at *Athens*, and from thence proceeds to *Smyrna* and *Constantinople* through the *Dardanelles*. In his subsequent travels, he turns westward to *Gibraltar*, crosses over to *Tunis* and to *Carthage*; from thence he visits *Toulon*, *Marseilles*, *Léghorn*, and *Sardinia*. His chief residences we have distinguished by Italics; and of the other places mentioned, his accounts must of course be more superficial: indeed a journey of this extent, described within the compass of 249 pages, cannot in any part be very full. Our author is seldom tedious: his remarks are sometimes new, and often interesting. The naiveté of his manner keeps the attention alive; but his sensibility, sometimes seemingly affected, and too much in the manner



manner of the French travellers, frequently displeases. The best proof of his merit, however, is, that we have put down his Letters with regret, and returned to them with pleasure.

As we have passed over this ground, with many different authors, and often those whose opportunities were more advantageous, and who seem to have been less rapid in their progress, it will be useless to follow Mr. Basani minutely. We shall add, in our own language, some of his observations, which are either less generally known, or where his manner gives the lively zest of novelty to what has been formerly noticed. We cannot find a better specimen of the luxuriance of his descriptions than from that of the public walks near Palermo, called the Flora.

‘What shall I say to you of the Flora? Its name says enough, but not every thing: it is a garden situated at a little distance from the city, on the sea-coast, where the enchantments of Armida are almost realised; for at the first entrance every gloomy thought vanishes. On this side are groves of orange trees, which exhale a most delicious perfume; on that, bowers which the sun never penetrates, and jasmines inviting you to repose under their shade, to indulge the most lively reflections, or that softer melancholy which is often still more interesting. In other parts, there are cascades and ponds, where the golden fish, which luxury has brought from the new world, display their brilliant colours. The noise of the waters, the amorous songs of the birds, the variety of flowers, whose odours Zephyr wafts far around, and the nymphs which adorn these charming scenes, fills every breath of air with voluptuousness.’ All this is a poetical rhapsody; and there are many passages in it where the affected exaggeration destroys every species of resemblance. The description of the harbour of Constantinople is coloured in a more sober style.

‘There is nothing so beautiful as the canal of Constantinople: it separates Europe from Asia, and is not more than two miles wide in its greatest extent. The two continents present, at different times, the most picturesque prospects. About three miles from Constantinople, near Besci Tasci, where the grand seignor has a villa, the point of view is delightful. Constantinople, Pera, and Scutari, offer to the eye a vast amphitheatre, which seems to inclose the Bosphorus. In proportion as you recede from Constantinople, the perspectives vary, become more agreeable and interesting; sometimes villages, at others vallies cloathed with gloomy forests, and hills planted with limes, ashes, poplars, and plantains, which hide their summits in the clouds, and seem to invite the weary traveller to repose under their eternal shades. Sometimes

times Nature seems to have forgotten herself, and is on the point of producing horrors ; but they are horrors which she alone knows how to render pleasing. In this place you see mountains approaching, and almost uniting to obstruct the passage, in that they separate to admit you ; and this illusion continues to the moment that you enter the Euxine, when the charm ceases, and every thing is regular.'

Our author describes the Greeks seemingly in their genuine colours. The little hungry Greek, ' *Græculus esuriens*' of Juvenal, is still a flatterer, and still deceitful. But his description of the manners of the different nations, from the 34th Letter, is worth preserving : ' We are struck with the influence which government and religion have on the characters of those who live in the same climate. The Turk is serious, grave, courageous, and has an air of confidence : he is attached to his favourite tenet of predestination, speaks little, and scarcely ever laughs : he is humane when not provoked, honest in commerce, but suspicious. The Greek is afraid of the Turk, detests and flatters him : he is dextrous, insinuating, cunning, full of dissimulation, and has preserved in commerce the ' *faith of a Grecian*, ' which is become proverbial : he is sophistical, talkative, social, hospitable, restless, led away by dancing or shows.

' The Jews are more servile and submissive to the Turks than the Greeks, for they are treated with more severity : they have genius and eloquence ; but it is the genius of usury, which they inherit from their fathers, and the eloquence arising from a desire of gain. Being often called rogues, they no longer blush at the term. They are the brokers of the Franks and the Turks : they are active, benevolent to each other, and their esteem for their brethren is in proportion to the contempt of the rest of mankind : they complain bitterly of this contempt, and say that the Christian and Mahometan religions delight to tear the womb that gave them birth. They form a considerable part of the population of the Mahometan countries, and are astonished at the indifference with which the Turks see them multiply and prosper, without thinking of the vexations they may occasion, when become more powerful. The modern Jews have not degenerated from their ancestors ; for Tacitus, speaking of this race, observes, they are obstinately attached to their religion, ready to pity each other, but hostilely inveterate against the rest of the world.

' The Armenians are active, sober, frugal, and laborious : in general they are very honest, and richer than the Greeks, for they have all the interior commerce of the Levant.'

The account of the knights of Malta is, in some respects,  
new.



new. M. Basani thinks that the order, already become poor, will be more so, and at last sink. Their only step, in his opinion, is again to offer to clear the sea of the pirates of Tunis and Algiers. They may then again become powerful, and the sailing of their galleys no longer, as at this time, excite a smile.

The miserable state of Greece is well known; briars and thorns cover the spots where Demosthenes harangued and Plato taught. The only pleasing trait in the state of society which this country presents, is the mutual toleration of different religions. The Jew, the Turk, the Greeks, the Armenian, and the Catholic, meet at Smyrna, 'to deceive each other, it is true, but with a toleration still more wonderful, as their religions are not calculated to inspire it.' Does commerce then, which expands the heart, only dictate toleration for the sake of gaining by forbearance? We suspect that she must sometimes plead guilty; but from this school a more laudable liberality is also learnt; and whatever may be the source, the river is not always corrupted.

We shall conclude our article with an extract of a different kind; some anecdotes of the famous Count de Bonneval, who was undoubtedly mad. By a series of misfortunes, he was compelled to embrace the Roman catholic religion, though he had the address to avoid the painful rite of circumcision. 'He never went to prayer, not even on a Friday, but had every day with him an iman, whom he pleasantly called his almoner. He sometimes dined at the ambassador's, where he ate and drank without any exception; while at his own house, he neither ate pork nor drank wine, and observed most religiously the Ramazan: he had a French cook; and every Frank who wished to dine with him, had only to say *pilau*, and a cover extraordinary was placed for him.

'In his eating-parlour was a great number of birds, and among them many parroquets. When the guests began to talk, these birds screamed, and the parroquets added their horrible notes, which confounded every one; and this harmonious music highly pleased the count. After dinner was over, a large dish was brought, filled with the fragments of the feast. The cats of the neighbourhood, which amounted to more than 300, assembled on a sign given, to whom he threw the remains of the food; and in the combat occasioned by it, highly amused the count, though they almost killed each other. Among them was a little white one, very dirty and disgusting, which was honoured with the name of the king's son.

'This extraordinary man had no women in his house; and he was always singing the song—"Let us enjoy the present; the

the future is for fools." Ambition was his fault, and led him into errors which he could never correct. One day, during a song at the ambassador's, he was seen to weep. As early habits and ideas recur in old age, when we are no longer engaged by the present, he began, at last, to be weary of his state, to regret his country and religion. He wrote to his friends to solicit his pardon: means were concerted for his escape; and the pope was already prepared to receive this prodigal son, who had, from necessity only, abjured his religion. *Fate, which always opposes the wise desires of unhappy mortals,* did not permit him to enjoy so much happiness; for the gout attacked his breast, and he died. A priest was introduced in disguise to assist him; but he was discovered, and the Turks drove him from the chamber. He died in a kind of extacy, saying, 'when the hogs have escaped, the door must be shut;' which shews, says our author, that his thoughts were Christian, for the Turks hate this animal. He was a pacha of two tails, and had a pension of 12,000 piastrres.'

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*Histoire de l'Academie Royale des Sciences Année, 1787. (Continued from Vol. II. New Arrangement, p. 502.)*

**M.** Portal published, in 1774, an account of the best method of managing persons affected by mephytic vapours. This subject has occupied the attention of many philosophers since that time, and the changes produced in the body are at present much better understood. M. Portal's second memoir, which is the next in order to be noticed, gives some account of his own experiments and those of other enquirers. One of the most obvious changes in the system is an increase of the volume of the blood, and a considerable degree of fluidity in it. Physiologists well know that the smallest quantity of air introduced into the circulatory system produces agonies, convulsions, and death; our author therefore thinks it probable that the evolution of air would have the same effect. We should consider it in another light; and, as there is sufficient evidence that the blood in the vessels is subject to pressure, from the reaction of the muscular coat, it is more probable that the immediate effect of the noxious vapour is to induce an atomy, and consequently a distention of the arteries and veins: the fluidity of the blood may be owing to the same cause. M. Troia thought that he saw the bronchiæ torn in different parts, but he seems to have been imposed on by the ecchymoses, occasioned by the fluidity of the blood. M. Portal has shown, very satisfactorily, that the air acted on animals through the medium of the lungs; and he found that the irritability of the heart of a frog continued longer when the head was separated,



rated, than in another which was put, unhurt, into the mephitic vapour. Tincture of opium too, applied to the heart of a frog, whose head was cut off, had less effect on its irritability than on that of the heart of an uninjured animal; a proof that some part of its power, at least, is exerted through the medium of the common sensory. Mephitic vapours seem to act more immediately on the nerves of the part, though it is doubtful whether their action is not in some degree exerted through the medium of the brain. Thunder has the same effects on the body as these vapours, and in both instances there is often a considerable heat remaining in the body for twenty-four hours. The death from this cause is easy and tranquil. Animals do not struggle to get out of the vessel, and birds often sing the moment before they fall from the perch. Men, who have recovered from the effects of vapours, complain of having felt only a slight pain in the head.—The remedies are to expose the body to a free current of air; to throw cold water on it, 'in order to condense the rarefied air,' more probably to add some degree of tone to the fibres; to give by the mouth, or by glyster, water acidulated with vinegar; to excite the sensibility of the nerves, and restore the irritability of the heart; and to bleed occasionally, to take off from the too great distention of the vessels. If these means do not succeed, fresh air is to be thrown into the mouth, nose, and lungs.

M. Sage's 'analysis of a new species of mineral, an earthy antimonial calx, of a clear yellow, spotted with a martial blue, from Siberia,' offers nothing very interesting: the blue is entirely soluble in the nitrous acid, and consequently differs from Prussian blue: it produces also volatile alkali by distillation, so that this menstruum has no effect on it.

M. de la Place's memoir on the theory of Saturn's ring is totally incapable of abridgment. This author seems to think that Mr. Short's observations show the ring to be probably composed of many different rings in the same plane. The object of the present essay is to explain the figure of the ring from gravity alone, and he concludes, that the different rings which surround Saturn, are irregular solids of an unequal size in the different points of their circumference, so that their centers of gravity do not coincide with their centers of figure. These centers of gravity may be considered as so many satellites, which move round the center of Saturn, at distances depending on the inequality of the parts of each ring, and with celerities equal to those of their respective rings.

The secular variation of the orbits of the planets can only be ascertained by a long succession of observations, made with accuracy and even rigour, continued for many centuries, but of this kind we have few to be depended on till within the last  
hundred

hundred years. When we are in possession of a more extensive series, we may estimate the successive changes of the solar system, and even foretell the future ones. We can, at present, observes M. de la Place in his memoir on this subject, only deduce, by means of analysis, all the results that can follow in the present state of our knowledge. Two of these, respecting the secular variation of the planets, are very interesting; one is the uniformity of the celestial motions, the other the stability of the planetary system. The first of these results our author formerly obtained by approximation, and it was afterwards more strictly demonstrated by M. de la Grange. The inequalities in the motion of Jupiter and Saturn, instead of weakening, contributed to the support of this system. With respect to the second, M. de la Place showed, in the *Memoirs* for 1784, that from the planets revolving in orbits almost circular, with little inclination to each other, the excentricities could never be very great, and the whole must revolve round a common center, from which it is at no time very distant. It is this subject which he, in this second astronomical memoir, endeavours farther to illustrate.

M. de Fourcroy's memoir 'on the nature of lithargyrate wine, or wine injured by lead, with some new methods of discovering the impregnation,' contains many very valuable chemical facts. We can only give the outline. After observing that the livers of sulphur and the smoking liquor of Boyle were very insufficient, in every instance, to discover the metal, he proceeds to examine the state in which the metal is dissolved. The calx of lead, when litharge is used, is combined with the tartarous acid, but this is precipitated and dissolved only by an excess of acetic acid. It is therefore in the form of a triple salt, with two acid bases. The best reagents are oil of vitriol or acid of woodsorrel: they throw down the lead, in a watery solution, of a white colour; in wines, of a brown or reddish hue; but the distinction is, that these salts, by the blow-pipe alone, may be reduced to the metallic state. The hepatic gas, without any farther process, is a certain method of discovering the lead. It may be dissolved in distilled water by means of Nooth's apparatus; or a sulphureous mineral water, like that at Harrowgate, may be employed. The deposition is of a blackish brown, and so tender is the reagent, that 000.10, or even 000.100 of the metallic salt may be discovered. In general, the red wines may be diluted so as to destroy the colour, and the lead still discovered: on pure wines it has no effect.

The same author pursues his description of the mucous capsules of the tendons, by describing those that surround the  
arti-



articulation of the knee; those of the tendons situated near the articulation of the foot with the leg, and between the bones of the feet. This subject is now concluded.

M. le Gendre's memoir, on the integration of some equations with partial differences, follows; and the same author has added a memoir on some trigonometrical operations, with the result of which the figure of the earth is connected. The former is wholly incapable of abridgment, and of the latter we can only point out the object. While astronomical instruments are become so exact, that, with the entire circle, each angle of a triangle can be ascertained within two seconds, it is necessary that the calculation on these data should not be less exact: their reduction to the horizon, which often amounts to some seconds, should be particularly accounted for, and from thence triangles, very minutely curved, arise, which require some peculiar rules. In considering them as rectilineal, we should neglect the little excess of the sum of the angles above 180 degrees; and, if they are considered as spherical, the sides will be changed into very small arcs, the calculation of which would be neither exact nor convenient, according to the usual tables. This memoir therefore contains the necessary formulæ for the reduction and calculation of these sort of triangles, so far as the position of different points of a chain of triangles on the surface of a sphæroid is concerned. At present these positions are determined by means of perpendiculars to the meridian; but, when the distances are a little greater than usual, the errors will probably be multiplied. Our author prefers approximating each point, by the position of another point, already determined on the same triangle. In this way he has, he thinks, completely solved the problem, whatever be the distance of the two points whose respective positions are to be determined. The formulæ are applied to the chain of triangles formed on the coasts of France and England.

M. Pingre's observations on the eclipse of the sun on the 15th of June 1787, at St. Genevieve, follows.

M. Fouchy's researches 'on the date of the application of telescopes to instruments, on the time when philosophers have begun to observe, by means of these telescopes, the planets and principal stars in the day-time, and on the author of this discovery,' are in some respects curious. The telescope seems to have been employed first, in this way, by M. Morin, previous to 1634, for it is mentioned in the celebrated conference on this subject, in that year, by the commissaries named by the duke de Richelieu, about twenty-five years after the first invention of the telescope. The method was greatly improved by M. Auzout, about the year 1667. M. Morin seems

seems to have been a man of genius, but strangely eccentric, whimsical, and enthusiastical. His science of longitudes, in which his invention is mentioned, is a work of curiosity. A letter from Picard to Hevelius, connected with this subject, is subjoined: Picard claimed the honour of the invention.

M. Gentil's memoir on binocular telescopes we have already mentioned. 'His Voyage to the Western Coasts of France,' was to observe, with the assistance of this instrument, the passage of Mercury over the sun.

M. Fougereux de Bondaroy has communicated a curious memoir on the fusion of different vitrifiable substances, and particularly on a glass, known by the name of Virgil's mirror. The first object was to discover whether the expence of fuel and time might not be saved, by employing substances that had been already vitified by volcanos. A great variety was tried; but it was found almost impossible to free them from their sulphur, and the glass was harsh, and not capable of being worked even into wine bottles. To produce a glass of a tolerable quality, the operations must be often repeated; and the consumption of time and fuel was considerable. Virgil's mirror is a very singular object: it is preserved in the monastery of St. Denis, and is a transparent substance, of an oval form, about fourteen inches in its longest diameter, twelve in its smallest; about an inch thick, polished on both sides, of a greenish-yellow colour, reflecting the light if placed on a black body, very brittle, and easily scratched with a diamond: the cubic inch weighs 1660 grains; and it appears, on a minute examination, to be a melted glass rendered heavy and compact by a calx of lead. It cannot be of the age of Virgil; and our author supposes, that, in the Italian wars, it may have been brought from Naples, and its name given from that circumstance, or from the deceit of the person who sold it. The antiquity of this piece of glass is considerable, and shows that the means of rendering glass more dense by metallic calces was well known long since. It was indeed an obvious method; but to discharge the stain, by manganese, is a comparatively modern improvement. In fact, it seems to have been a magical glass, in which the astrologer used to shew his deluded dupe future events; and, among the merits of Virgil, it is not generally known that, in the middle ages, he was considered as a very able magician, and the author of some very singular works. This glass, by the carelessness of a monk, is now broken, and its substance has been ascertained by an exact chemical analysis.

In our former volumes, we have noticed M. Coulomb's Memoirs on Electricity. The 5th volume is before us; and its



its subject is 'the manner in which the electric fluid is distributed between two conductors in contact, and the distribution of this fluid on different parts of the surface of these bodies.' The last memoir was designed to show the equal distribution of the electric fluid, as well as its expansion on the surface of bodies, without penetrating their internal parts. These bodies must be of course conductors, and in the former memoir they were considered as of equal diameter; but, at present, the distribution of the fluid is examined in unequal bodies of the same or different figures, if put in contact; and M. Coulomb examines also the density of the fluid in different points of the surface of each body; a density which varies in every point, according to the figure of the body. The electrical atmosphere, he finds, extends but a very little way, and is easily confined. It is impossible to abridge our author's formulæ, or to separate his results from their algebraical language.

M. Desfontaine's observations on the irritability of the sexual organs of a great number of plants, we examined, about the time when they were first read, in our Foreign Literary Intelligence. They show, in general, a considerable degree of irritability in the stamina and pistils of a great number of plants: though the observations are so minute, that it is impossible to give an abstract of them, but in an extent unsuitable to our limits.

M. Thouin's memoir on the use of the soil of the broom in the cultivation of foreign plants and shrubs, deserves great attention. One of the principal advantages resulting from this discovery is, he tells us, 'that of naturalising a great number of vegetables, which it was supposed were with difficulty to be preserved and increased, and consequently dividing with the English a considerable branch of commerce.' The heath or broom soil (*bruyere* signifies both, in French, though by naturalists chiefly confined to heath) is composed of broom and sand and the decomposed parts of the vegetable, of which the former is about two thirds: it is black, when wet, and cineritious in its dry state: it is soft to the touch, oily, and light. From this lightness, and perhaps from some mixture of marl or calcareous earth (for our author allows that every soil of this kind is not equally useful), its beneficial properties are derived. He particularly directs the management of this substance in a way that confirms the suspicion; for it is to be put in a larger quantity, in a tough clayey soil, and in a less proportion in a light one. When added by accident, instead of the destined compost to an orange-tree, in shifting, that tree resisted the cold better than the others: this proves nothing. Our author, as a gardener, ought to have known, that the

lightest earth will always best preserve feeds and the roots of trees from cold, just on the same principle that wool preserves the heat. All clayey soils, on this foundation, except in a remarkably favourable situation, are called cold. The heath mould was particularly useful to all tender plants on this principle, and less so to the succulent plants, for it did not retain sufficient moisture. The bulbous plants, particularly those from the south of Africa, which, in general, like, and are used to a light soil, flourished in this mould with remarkable vigour. A list of the plants, to which it seemed particularly congenial, is added. M. Thouin's Memoir is undoubtedly a curious one; but, if the French are not more scientific in their horticulture, they will never rival the English.

M. des Fontaines next describes some species of birds which he found on the coasts of Barbary. The first of these is the otis houbara, or ruffed buzzard of Latham, whose English names we shall add, when the birds are to be found in his system; the *turdus flavus*, yellow thrush of Latham; *turdus barbatus*; *tetrao sylvaticus*; *tetrao fasciatus*; *falco coeruleus*, different from the *falco coerulescens* of Latham; *upupa claudipes*. We shall select, as a specimen, some account of the manners of the houbara:—'Its flight is heavy, yet rapid: when it soars through the air, it does not rise to a great height: his favourite haunt is in the middle of uncultivated plains, and the neighbourhood of deserts, either because it finds there a suitable food, or that its manners, which are naturally savage, lead it to avoid the habitations of men. Its eyes are very quick, and the fowler can scarcely ever come near him. A great number are sometimes found in the same district, but they are not gregarious: they generally go alone, or in pairs, and feed on herbs, grains, or insects. The Arabs hunt them with a falcon; but this bird cannot take them, except by surprize, on the ground. The hunting is curious; and I have often seen, with pleasure, the address of the houbara to escape from his pursuer. He runs rapidly, returning in the same direction; it seeks for cover in thickets, goes in and out repeatedly; and, when he is on the point of being caught, turns on its back, and fights desperately with its feet. The flesh is good for food; and the bird might be tamed with advantage, and become an useful inhabitant of the poultry-yard.'

M. Monge's memoir, on some effects of apparent attraction and repulsion between the particles of matter, follows. The general theory of the ascent of fluids in capillary tubes, whose sides are capable of being moistened, and their seeming descent in others of a different quality, are not, in our author's opinion, to be attributed either to attraction or repulsion, but to pressure, and other external attractions, which have not been par-



particularly examined: We can select only our author's conclusions from his experiments, which he has classed under three laws: 1. When two bodies, either immersed in a fluid, or swimming on its surface, and placed near each other, are both capable of being wetted by the liquid, they appear to attract each other reciprocally, and run towards each other. 2dly, When bodies in the same situation are each incapable of being wetted, they seem equally to attract each other. 3dly, When one is capable of being moistened, and the other incapable, they seem to repel each other. These laws are to be found in Mariotte's Treatise; but this author does not explain them properly. M. Monge observes, that there is no attraction between two drops of water, when at the least assignable distance; that, in a dry time, they may even be made to strike against and to repel each other. Again: when two globules, not wetted, approach each other, it is not in consequence of any attraction, but of a pressure foreign to them, the pressure of the sides of the fluid, which they displace: the hollow such bodies form in a fluid, is very evident. The reason of the third law, from the same consideration, is sufficiently obvious. The whole of this subject is explained, in the memoir before us, with great accuracy and propriety.

M. Le Gentil's memoir 'on the precession of the equinoxes, and the obliquity of the ecliptic, drawn from the observations of Hipparchus,' is very curious. The precession of the equinoxes, as fixed by Timocharis and Hipparchus before the Christian æra, could not, he thinks, be so different from that ascertained by the moderns, from the same observations, if there was a mean or regular motion. It has been supposed by modern astronomers, who have employed the observations of Hipparchus, that the motion was 50" or 51". But they have rested on two observations only, which are to be found in no other author except Ptolemy. Longomontanus, employing more observations, particularly the motions of the fixed stars in longitude, by Hipparchus Timocharis and Ptolemy, makes it 49" 45", or a degree in 72 years and 3 quarters. Our author considers it to be about 5" less than Longomontanus, and gives, at some length, his mode of calculation, as well as his reasons for considering the method employed by M. M. de la Lande, Cassini, &c. erroneous. We find it impossible to follow his reasoning minutely: it is, in general, just, and his remarks display much acuteness and ingenuity. Of his promised work on the ecliptic, and of his calculation of the sphere of Eudoxus, we hope to give some account, as soon as they are published. In the present memoir he employs the observations of Hipparchus, in his Commentary on Aratus,

tus, and thinks them of greater service than even the catalogue of Flamsteed.

M. Page's examination of the different strengths of sea-water, in different latitudes, we have already noticed in examining his *Travels* in our last Appendix.

The next subject is considerations on the teeth in general, and the organs destined to supply their place, by M. Broussonet. These are to follow in a series of memoirs, of which the first only is now before us, entitled, 'a Comparison between the Teeth of Man and of Quadrupeds.' The observations are clear, minute, and judicious. We shall select a few passages, which appear to us of importance, and some facts less generally known. The teeth, he observes, or the analogous organs, are bony or enamelled, such are found in quadrupeds, reptiles, and fish; cretaceous, as in the crustacea; or horny, as in birds or insects. The pangolin and the phatagin are the only animals known without teeth: they feed on insects, which are often found entire in their stomachs. The ant-eater, supposed to be without teeth, has bony organs similar to the dentes molares at the bottom of the gullet. Herbivorous animals masticate more than carnivorous; their teeth are broad, firm, and less white. The jaw-teeth of ruminant animals are often blackish, covered with a black shining coat, which appears to be intimately united with the enamel, and not to be separated from it. It seems to come with the aliment from the stomach, and resembles the external coat of the bezoar, often found in the first stomach. In teeth where the greatest strength is required, the enamel is usually thicker and harder than in any other part: the enamel in man is much harder than any bone, except perhaps the stony apophysis of the temporal bone. The anterior jaw-teeth, in man, resemble those of carnivorous, and the posterior the teeth of herbivorous animals.

M. Broussonet, with respect to the incisives and canine teeth, makes an excellent distinction: those placed in the anterior maxillary are to be considered, he thinks, as incisive; those in the posterior are either canine or molares. Though the teeth in the anterior bone are small and sharp, they are still to be considered as incisives: thus the tusks of the elephant are incisive; and this animal is without the canini, as all the teeth in the posterior bone are molares. For want of this distinction, Linnæus has arranged animals of a very dissimilar nature in the same orders—the elephant, the morse, the sea-cow, for instance, with several smaller animals of very different manners. There is no quadruped that has only a single tooth in each jaw; so that the incisives are at least two: fishes are sometimes



sometimes an exception to this rule. The position, and the mode by which the incisives pass each other, furnish also some curious observations. Our author considers man in these respects more nearly allied to the herbivorous than the carnivorous animals.

The next memoir is by M. Charles, entitled, 'an essay on the method of establishing a comparison between thermometers, if not perfectly exact, at least much more accurate than we at present possess.' The defect, which he endeavours to point out, and to remedy, is the dilatation of the glass, a defect of considerable importance, when the degrees of heat to be compared are very different, and when the thermometer is large. In the smaller thermometers, intended to measure the minute variations in the temperature of the atmosphere, it is of less importance. He recommends the tube to be capillary, and about a foot is allotted to 104 degrees. He makes them 31 inches long, and of so small a size as to contain only 2 grains and 3 eighths of mercury, on which scale he marks 82 positive and 22 negative degrees: the cylinder is about the sixth part of an inch external diameter, and not longer than an inch. His method of ascertaining the degree of dilatation, which depends on hydrostatical experiments, and an algebraical calculation, it is impossible to abridge.

M. Baumé has inserted a memoir, on the method of bleaching the cocoons of silk-worms, which he praises highly, but does not explain.

M. le Roy's abstract of a work on hospitals, 'in which the principles of philosophy and medicine, to be considered in the construction of these buildings are explained; with a design for an hospital on this plan,' is subjoined. The abstract is very short and imperfect: to understand it, the plans should be before the reader, and then we should have more to blame than to praise. It was written in 1775.

The continuation of the essay on the population of France, which we have often adverted to, follows; and the volume concludes with M. Chaptal's observations on the oxygenated muriatic acid, which has occurred to us in many different works.

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*Memoires Secrets sur les Regnes de Louis XIV. & de Louis XV.*  
*Par feu M. Duclos, de l'Academie Française, &c.* 2 Toms.  
8vo. Paris. Buisson.

THE late revolution in France has greatly influenced their publications. History was formerly employed to flatter the monarch: it at present endeavours to expose the vices of kings; and in truth, the different successors to the

crown of France have furnished an ample theme to the democrats of the present age. At the conclusion of the history of Louis XI. for instance, it was said—‘on the whole, he was a king:’ it was in the original copy, ‘on the whole, he was a monster.’

Many parts of these Memoirs differ little in the narrative from the accounts of M. de St. Simon, which we have formerly noticed; for the manuscripts of this frank, lively, old courtier, were within the reach of our present author. A great many circumstances, which are descriptive of the manners of the age subsequent to Louis XIV. came to M. Duclos’ knowledge in a more direct way. His history, which is well known, was indeed written by the command of the court, conveyed by M. Maurepas; but these Memoirs are introduced by a more spirited and independent Preface. ‘If I cannot, says he, speak to my cotemporaries, I will at least tell the children what kind of men their fathers were.’—‘I will point out the culprits, whoever they may be; they are the skeletons of criminals exposed to traitors like themselves.’

The History of Louis XV. begins almost with the birth of the king, who came to the crown in his sixth year, in September 1715. Our author, to describe the changes in the political state and manners of the nation, goes back to the last years of Louis XIV. at the period of the war on account of the Spanish succession; the only just war which that prince undertook, and the most ruinous one to the kingdom. He relates the historical events of that period, and points out the errors. ‘We constantly experienced, he observes, the same disgraces, because we committed the same faults.’ The generals were selected not in consequence of their abilities, but of their political connections: ‘the choice of the king, adds M. Duclos, was not always approved, but it was always applauded.’ Marshal Duras said to the unfortunate Villeroy, ‘I reserve my compliments of congratulation till you return.’ The king himself, if left to his own discretion, would have done better: he often rewarded and punished with discernment.

At the age of 70, Louis, who saw his former glory eclipsed, thought of re-establishing it by commanding his armies in person, and by retaking Lille. He concerted the plan with M. M. Chamillart, Boufflers, and Villars. Madame de Maintenon was to be kept in ignorance of it, to prevent her accompanying the king; but the secret was betrayed; she prevented the scheme, and became the enemy of the insignificant Chamillart, whom she herself had raised to a situation much above his talents. The king was reconciled afterwards to him, but  
madame



madame Maintenon was inexorable. The victories at Hockstedt, Ramillies, Oudenarde, &c. which followed, are well known; and this monarch, so absolute, who had been so often crowned with conquest, who had disgusted the different sovereigns of Europe by his haughtiness, alarmed Europe by his conquests, and ruined his subjects by his magnificence, was almost ready to abandon his capital, and retire for security beyond the Loire. — Pressed on all sides, secure no where, he said, with tears in his eyes, to a full council, ‘I can neither make peace nor carry on war.’

It was necessary, in 1710, to provide resources for the war, and it was on that occasion that the Jesuit Le Tellier made the famous reply to the king, which, in servility, was equalled by that of an English bishop to James. Louis was afraid of establishing the tenths, and, in his anxiety, revealed his fears to his confessor. After consulting his company (the Jesuits), Le Tellier told him, that he need not be scrupulous, ‘because he was the true proprietor and master of all the property in his kingdom.’ ‘You give me great satisfaction, replied the king, I am quite easy.’ ‘It would have been difficult, observes our author, to say, what would have been the situation of France, if the death of the emperor Joseph had not changed the interests of its enemies. I have read, in a memoir of prince Eugene, a plan for dividing the kingdom, with the means very clearly related, and skilfully combined. Tersier, my colleague in the academy, who was employed in extracting for the dauphin the most important negotiations, communicated to me this memoir. We doubted of the signature, but having compared it with many of the prince’s letters, we could not be deceived. How could this memoir come to us? I know not: it ought to be still in the archives.’

The intrigues which terminated the war, are well known. France and Spain were in the utmost distress. The latter kingdom, indeed, since the discovery of South America, has abandoned real for imaginary riches. ‘Spain, says Bocalini, is the mouth of Europe: every thing passes through it, nothing stays in it.’ The archduke, it is said in these Memoirs, was ruined by the patriotism of the most abandoned and diseased courtizans. They killed more than fell by the sword, and then boasted of their conduct.

M. Duclos defends the duke of Orleans from the suspicions which fell on him on account of the numerous deaths in the royal family. Marechal, first surgeon to Louis, attended the duke in a long illness, and was much struck with the extent of his genius, and the variety of his knowledge. ‘Sire, said he to the king, if the duke of Orleans was a private person, with-

out fortune, he has more than ten different ways of honourably supporting himself, and is in other respects the best man in the world.' The king, who allowed the talents of the prince, finished his picture by a single stroke:—'Do you know my nephew—He boasts of his crimes (*C'est un fanfaron de crimes*). The suspicions continued, for the character of the physicians was not considered. Fagon was the creature of madame Maintenon, who was at variance with the duke.—Boudin, the other physician, lost all by the death of the princes: it was the interest of each to oppose any clandestine attempt, or to reveal it. But an heir to the throne was still left; and, if the duke had dipped so deep in blood, the dauphin probably would not have escaped. The queen of Spain (Mary of Orleans) is supposed by our author to have been poisoned by the intrigues of Mansfeld, the Imperial ambassador, and the electoral prince of Bavaria probably died in a similar way. The death of the duke of Burgundy was particularly regretted, as he had been heard to say—'that kings are made for their subjects, not the subjects for the kings; that they ought to punish with justice, as the guardians of the law; to give rewards, because they are debts; to give no presents, because they have nothing of their own.' These opinions are singular for the period, but the throne may have occasioned a change of sentiment. Heirs apparent, who die prematurely, are always favourites.

Other works contain a full account of the intrigues of the new court of Spain. We shall return to madame Maintenon, who, under the colour of her attachment to her pupil, the duke of Main, encouraged the measure, which the king at last resolved on, to fix the succession on his natural children, in default of the succession of the princes of the blood. Louis perhaps knew the slender power which his edicts would have after his death, for he told them—'I have done for you what I could; you must secure it by your own merits.' Nothing was omitted to prepare the way for these princes. The historian Daniel was ordered to enlarge on the great establishments made for the natural children of the former kings, and, when the history was published, the king greatly praised it. Valincour, of the French academy, particularly attached to the count de Toulouse, only said to him—'My lord, here is a crown of roses, which, I fear, will become a crown of thorns, when the flowers are faded.' The academician was right. The will of Louis was opposed, Reynold, colonel of the Swiss guards, was displeased with the duke de Maine, and the duke de Guiche, colonel of the French guards, who received 600,000 livres from the duke of Orleans, to support him when he went to demand the regency from the parliament, would have



have sold himself for less, adds our author, to a regent acknowledged by the peers. In speaking of the reform of numerous abuses, meditated by the duke of Orleans, M. Duclos makes a singular remark for that time: 'good patriots, says he, have long wished for the excess of evil, from whence a remedy may probably result.'

The second book of the Secret Memoirs is designed to contain the principal traits of the private life of Louis XIV. M. Duclos gives an advantageous picture of his person and mind. There are other anecdotes less favourable to him. Let us select one or two, from another work now before us. When any one spoke to Louis of one of his old generals, he constantly answered, with the dignity of a stage-hero;—'Yes, he died at such a time for my glory.' 'Look, says he, in a moment of disgust against Louvois, do not you wonder at that man: he thinks he understands war better than I do.' He said once to the marshal d'Etrées—'Of what use is reading? the best governments are those of Turkey and Persia.'—'Yet, replied the marshal, with great propriety, two or three emperors of these excellently governed countries have been strangled within my own remembrance.'

The picture of the regency, which follows, is still more disgusting. M. Duclos catches the pen of Tacitus, and animates the various scenes: he describes with spirit, what every lover of justice, of public and private virtue, must blush to read. The anecdotes of the abbé, afterwards cardinal Tencin, and his sister, resemble too much those of the infamous Dubois, which we formerly glanced at, and who was indeed their coadjutor. The abbé succeeded the Jesuit Lafiteau in the embassy to Rome, and the holy city had of course no reason to rejoice at the exchange.

In 1719 the king created officers of the order of St. Louis, resembling that of the Holy Ghost. It was called the Cordon Rouge, and it was singular to see these officers, who were all lawyers, bearing on their shoulders the motto—'The reward of warlike courage.' Some regulations were introduced this year in the collection of the land-tax; but they did not succeed. Vauban died of grief at having displeased the king by writing on this subject in the style of a patriot. Bois-Guibert was exiled and disgraced, for daring to be right in opposition to the financiers of administration. The deaths of some others are also mentioned, particularly that of Perot, who, having amassed a large sum of money, formed a vault, in which he kept it. This vault was secured by three doors, of which the inmost was of iron, and shut with a spring. After Perot had been unaccountably missing for some time, they searched the  
cave,

cave, and found the unfortunate miser starved in the midst of his riches. The door had suddenly closed on him, and he was unable to open it again.

A singular instance of the address of mademoiselle de Chausseraie is mentioned that is worth recording, as it contains an anecdote which occurred during the regency, little known. The parliament, terrified at the rigour of the last bed of justice, conducted themselves with a caution and circumspection which surprised every one, especially as they seemed to be inspired by a new and uncommon timidity of the president. The fact was this. When the duke and duchess of Maine were arrested, the first president had written a letter, in which he had offered his assistance, and that of his company. The letter was intercepted; but the president, who apprehended, though he was not certain of it, obtained an audience of the regent, and was very eloquent in his professions of attachment. Philip, who could command his countenance, said nothing; but, on his retiring, gave him the intercepted letter, coolly saying, 'Do you recollect this: read it.' The president fell on his knees, imploring pardon; but the regent, casting on him a look of indignation only, went into another apartment. La Chausseraie, who had procured the audience, reproached him for his conduct, but was at last prevailed on to follow the prince and endeavour to soothe his resentment. She found Philip still angry, and resolved to arrest the president, when she observed, with an ironical smile—'You are too deep, my lord, you will never succeed. Here is a man will do what you please in the parliament; you are sometimes in want of such rascals. It will be sufficient to keep him between hope and fear; I will go to him, and encourage him enough to enable him to go home.' She did so, and the president was afterwards submissively obedient.

These and various other enormities, which disgraced the regency of Philip, were sufficient to poison the mind of the young king. The despair of the nation, on his illness, was alone enough to convince him of his importance. It was added to by those around him. 'See, see, my master, said his governor, carrying him to the window, during the festivals on his recovery, all these who are present are yours; there is nothing that does not belong to you; you are the lord of all that is before you.' We must omit many of the lesser anecdotes, and particularly the account of the strange folly and inconsistency of Philip V. of Spain, which was scarcely, if at all, short of madness, to pay a more particular attention to one part of these Memoirs, the History of the Causes of the War of 1756. The reader, who recollects what the king of Prussia has said,



in his Posthumous Works on this subject, will perceive that the whole is not new, and, in some parts, not very correct. The king, however, in general, supports the author of the Memoirs, and leads us to trust more implicitly to the other parts of the narrative. We shall give a short abstract of this part.

‘As I have not, says the author in his Introduction, designed to write a history, but rather to compile some memoirs which may be useful to historians, I suspend for a time those that I have begun, to pass on to the greatest, the most humiliating, and most unfortunate event of this reign, I mean the war excited in 1756, *by the piracies of the English*, and terminated by the peace of which they dictated most injudiciously the terms.’ The queen of Hungary, it is observed, was greatly humbled at not being able to conclude a peace with the king of Prussia, but on the condition of resigning Silesia, and considered her treaty with him as a truce, during which she might be enabled to resume her arms with greater advantage. From that time, she ceased to consider and treat France as a rival. Blondel was the French chargé des affaires at Vienna, and the queen often spoke to him of the different situation of France and Austria, who, 200 years before, had been constantly at variance. Blondel communicated this conversation to the marquis de Puyzieux, minister of foreign affairs, who did not think proper to speak of it to the king, and commanded the envoy to be silent.

When the queen found that these overtures were not noticed, she thought the opportunity not yet suitable; but, when the marquis de Hautefort was appointed ambassador, she supposed that a man of rank would have more influence than a single agent, and she no longer concealed her resentment against the king of Prussia. The count de Kaunitz, the present imperial minister, was ambassador from the queen to France, and had the necessary instructions from his sovereign. Madame de Pompadour, to whom this ambassador was attached, soon felt with pleasure the idea of acting a more splendid part than she had hitherto represented. In her first political step she found herself a minister of state, and gave herself credit for possessing the talents of one. She adopted therefore the scheme of Kaunitz, and flattered herself with the prospect of converting the administration, who adopted the old system of depressing Austria; but she experienced more difficulties than she expected. The period of Kaunitz, embassy was expired, and he was succeeded by count de Stahrenberg, who negotiated under happier auspices. ‘An English squadron, without a declaration of war, and without the court having shown the least disgust, attacked and took, in June 1755, two of our vessels, the Alcide  
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and Rys.' The marshal de Marepoix, the French ambassador at London, 'a man of honour and courage, but of a limited understanding,' demanded justice for this act of hostility, but he received ambiguous answers, with which the court was amused till 10,000 seamen were made prisoners. When it was resolved to act, Machault, the marine minister, was for a naval war, M. d'Argenson for a continental one. Count de Bernis, who was not yet of the council, but possessed of great influence, thought it best to temporise with the king of Prussia, and the duke de Nivernois was sent ambassador to Berlin. All this retarded the negotiation of Stahremberg, who informed the French court of the approaching alliance of Prussia and England; and the speech of the king of England to his parliament, which met soon afterwards was, in our author's language, a manifesto or a declaration of war.

When this happened, Stahremberg was heard with more attention. The empress intended to apply to the prince de Conti, who possessed a credit independent of madame de Pompadour, whose influence began to decline, and give way to the superior beauty of madame de Coislin. Though this lady, from too great levity and easiness, soon lost her power, yet the event suggested to her rival that she might not long continue mistress; and she resolved to wink at the king's temporary gallantries, and become a minister, or at least a necessary friend, if she could be no more. M. Kaunitz, who was informed of these events, still thought madame de Pompadour the surest means of obtaining the king's consent to the proposals of the empress; but she felt some repugnance at commencing a correspondence so inconsistent with her dignity, her character, and the haughtiness of the house of Austria. M. Kaunitz, however, at last prevailed, and a flattering billet to the sultana was obtained, which M. Stahremberg was eager to deliver. When the empress had taken this first and most decided step, madame de Pompadour considered herself, if not an equal, a friend, and resolved to assist all the Austrian views. After this, adds M. Duclos, we need not be surprised at any thing: the treaty was concluded, notwithstanding the observations of the count de Bernis, who predicted what afterwards happened. 'Leaders of the cabinet, he observes, greedy of money, inexperienced or presumptuous; ministers ignorant, jealous or disaffected; subalterns prodigal of their blood in battle, and servilely cringing to the distributors of favour at home; these were the instruments employed, and the accomplices of our ruin.'

M. Duclos proceeds to enumerate the various errors both of France and Austria; and the whole is enlivened by numerous characters



characters and anecdotes.—We have already extended our article too far, and can only add, that the style is clear, nervous, simple, but often harsh. The author affects the epigrammatic turns of Tacitus, and becomes sometimes obscure and unpleasing. On the whole, however, it is a work which we have read with pleasure, and can recommend as entertaining and instructive.

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*Saggio di Litologia Vesuviana, &c.*

*Essay on the Lithology of Mount Vesuvius, dedicated to the Queen of the Two Sicilies. By the Chevalier Joseph Gioeni. 8vo. Naples.*

**A**FTER more than two hundred volumes published with, or without design, on Vesuvius, and the greater number occasioned by some new eruption of this celebrated mountain: after the publication of two catalogues of its different productions by persons who, to use the witty, but a little too ludicrous remark of an Italian author, wished that 'these stones might become bread,' we have at last found a work which is in every view respectable, and, in some respects, excellent. The author, M. Gioeni of Catanea, is well known for various works, and for an extensive acquaintance with numerous scientific travellers, to whom his communications and his hospitality (we allude to those who have visited Sicily), have been highly advantageous. A history of Etna has been for a long time the subject of his attention, and we may hope to see it completed.

His present attempt has the humble title of an essay. He has examined Vesuvius with attention, and endeavours to point out to those philosophers whose situation is more convenient for this purpose, the best method of explaining the nature of all the different volcanic productions. The first part is introductory; the second is a descriptive catalogue of the minerals which our author has found in his different visits to Vesuvius. We shall select some passages from the first, and give the outline of his classification from the second part, for we well know how unpleasing minute mineralogical descriptions generally are.

In the first section of the Introduction, our author draws a parallel between the mineral kingdom and the two other kingdoms of nature. He asserts, with perhaps too little reserve, that the greatest wonders, and the most beneficial gifts to man, are dug from the bowels of the earth. We shall go on in his own words:

'There is an infinite distance between the wonders of nature, as displayed in the elegant variety of the colours of the flowers,

flowers, the proud majesty of trees which raise their heads to the clouds, the complicated variety of animals which inhabit the earth, the waters, or the air, and those which are concealed under the earth. Man, in his social state, drew from the first the pleasures, the conveniencies, and the amusements of life. With respect to the last, he was scarcely emerged from his first ignorance before he procured instruments to assist him in his ruder arts, to defend him from wild beasts, and even enemies of his own species, when he learnt cruelty from necessity. Those, who in the early stages of society, honoured the first arts, as they related to agriculture, to commerce, and to navigation, were not just in their distribution of praise: they should have given the preference to mineralogy, which contributed to the origin and prosperity of all the arts. The professors of the sublimest sciences, who sometimes cast an eye of pity on the modest investigator of subterraneous riches, and those useful substances which are a necessary guide to them, ought to reflect that their sciences would not have existed if it had not been for the assistance of mineralogy. The telescopes of the astronomer, the compass of the navigator, the complicated machines of the experimental philosopher, the formidable apparatus which enables man to imitate thunder, the elastic fluid which, for a time, flattered him with the expectation of being able to rise in the atmosphere and rapidly sail through the air, owe equally their origin to the mineral kingdom. We are, however, particularly indebted to burning mountains, which Nature has providently inflamed in different parts of the globe, for the first notions of fire, the fusion of metals, the action of sulphur in its different states on mineral bodies; and after having obtained those ideas of the elementary operations, we discover, by the same means, the source of every art, the nurse of every science, Metallurgy.

From these general observations, in which the author seems to have allowed his prepossessions for his favourite science to lead him too far, M. Gioeni proceeds to volcanos. He glances at the advantages that may be derived from them in the theory of the earth; complains of the ridicule which has been cast on those who have cultivated this branch of science; shews the little progress which has been hitherto made in this study in Naples; mentions sir William Hamilton and professor Vairo as the founders of the Vesuvian mineralogy; and points out the utility of volcanos in different countries, particularly in the production of the alum works in the neighbourhood of Naples, on which subject we are promised farther information from the abbe Fortis and the abbe Breislack.

In the second section our author treats of Vesuvius in general,



neral, and mentions the different classes of stony substances which may be collected in this neighbourhood. These are reduced to four: 1. Primordial stones; 2. Lavas; 3. Glasses and pumice stones; 4. Breccias and tufas. These four classes are the subjects of the four following sections, in which he gives the theory of each, accompanied by some traits of history. In the seventh, he relates the method adopted in arranging the catalogue of Vesuvian productions, and answers some objections that may be made to his plan.

The catalogue is divided into classes, genera, species, and varieties. M. Gioeni begins with the primordial stones found near Vesuvius; those, for instance, which have not been changed by fire, but which dealers in the curiosities of Vesuvius sell as lavas. The simple primordial stones are divided into four genera, as the bases are formed of calcareous earth, magnesia, clay, or flint. The compound primordial stones are divided into two orders. In the first are three genera, distinguished by the predominance of a calcareous argillaceous, or siliceous base; in the second two genera, the aggregated stones and the breccias.

From the primordial stones, hitherto mistaken for lavas, our author proceeds to rocks volcanised in different manners. In the first division are those in which mica, chrysolite, schorl, granites, or feld spar, are predominant: the second contains the glasses either as they are compact, filamentous, or porous. The third class are the agglutinations formed in the crater of the volcano, and they form four varieties. To the Appendix are consigned the small flints, the puozzolane, the sands, and the pulverised earths of the volcano. The decomposed lavas, and those which are secondarily compounded, form the two last chapters; in the second of which are placed the tufas, the brecciae analogous to them, and the infiltrations.—Such is the outline of our author's work; and it displays such extensive, such accurate and comprehensive views, that we cannot leave him without our warmest commendations, and earnest wishes to see his larger work, the Natural History of Etna.

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*Sopra la Theoria de Pendoli, &c.*

*On the Theory of Pendulums, and on the Law of the Centripetal Force, proportional to the simple Distance from the Centre, and on its Application to the Doctrine of Pendulums, two Discourses by P. D. Gregory Fontana, Professor of Mathematics in the University of Padua. 8vo.*

**T**HOUGH it is difficult to convey an adequate idea of mathematical disquisitions, and though we have generally avoided a very minute examination into the merits of similar works,

works, as too intricate for the general enquiries which our limits will alone admit of, and too recondite for general readers, yet the merits of the academical discourses before us, and the expectation we entertain of being able to give a pretty accurate idea of the substance of the author's reasoning, have induced us to depart from our former plan. Every part of this essay displays the inventive genius of the author, and the very singular geometrical elegance of all his works.

The first discourse treats on the oscillations of pendulums applied to clocks: the abbe first shows why the isochronism (equal oscillations in equal times) of the oscillations peculiar to cycloidal arcs cannot take place in them, and next points out the contradiction in the common demonstration sometimes given, of the isochronism of oscillations in very small circular arcs. He then substitutes another demonstration equally clear and simple, rigorously exact and convincing.

When we see, in practice, that the very beautiful discovery of Eugene, of the isochronism of cycloidal arcs of all sizes, does not succeed, the fault is thrown on the friction, or the resistance of the air on the laminae, between which the pendulum is made to oscillate, and which have not a perfectly accurate cycloidal curve, &c. But P. Fontana shows that the principal and most powerful cause of the irregularity of the cycloidal clocks is the action of the scapement, which, with that of gravity, contributes to produce the vibrations of the clock. And as we can never expect to render this action proportional to the arcs, which are described down to the lowest point of the cycloid, as the power of gravity is, and which may be considered as, the real cause of the isochronism when this power alone acts, it will be useless to think of correcting this cause of error while the principal and most powerful one continues to exist. From hence proceeding to demonstrate the whole in its utmost rigour, he deduces the following theorem from the first and most common notion of mechanics.

If two moveable points, actuated by two different forces, descend by the arc of a cycloid, the time of their descent will be in the subduplicate reciprocal ratio of their forces. It follows necessarily from this, that the action of the scapement being varied as well as the moving power, &c. that is, the powers which actuate the pendulums being different, the time of its vibrations must be equally varied in the same ratios. But the admirable discovery of Eugene would, on another account, be of little importance in practice, though we could remedy the causes of error; for the minuter oscillations in circular arcs, as those of the pendulums in clocks, are not less isochronous than those which vibrate in cycloidal arcs. To perceive this, it is only necessary to consider, that the smallest circular arc describ-

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ed by a pendulum, is the arc of a circle, oscillatory to the cycloid, which a pendulum of the same length would describe if it circulated between cycloidal cheeks; so that joining a very small arc of a curve with its oscillatory circle, the small oscillations in these circular arcs may be considered as made in cycloidal arcs, and consequently will be isochronous. The common demonstration of this problem in many works is erroneous; for it rests on this idea, that the smaller arcs are the same as their cords; but when these terminate at one of the extremities of the vertical diameter, they ought, according to the demonstration of Galileo, to be passed through in the same time; the oscillations in the smallest arcs will be consequently isochronous. But, remarks our author, those who reason in this manner do not reflect that the very small arc contiguous to the extremity of the vertical diameter, though it may be confounded with its cord, is still in different points, different in its inclination to the horizon from the cord; so that with respect to its length, the inclination is double that of the cord, equal in its middle, and vanishes at the end. We now know also from the theory of the motion of bodies along inclined planes, that in two planes of the same length, but differently inclined, the time of the descent is in the subduplicate reciprocal ratio of the sine of the inclination. So that, though the length of the little arc, next to the inferior extremity, be equal to that of the cord, yet the time in which, by the force of gravity, it describes the first, must be very different from the time employed in passing through the last.

In reality, from the demonstration given above, that the lowest arc of a circle, while very small, is run through in the same time as the cycloidal arc which touches it, and knowing, from the demonstrations of Eugene, the time of the descent of a weight in a cycloidal arc, it is easily shown that the time of the descent through a very small arc, is to the time of the descent through the vertical diameter, or of the descent through the cord of the arc, as the square of the circumference to the diameter, or nearly as 11 to 14: the time, therefore, of the descent through a small arc, should be about one-fifth less than through the cord. We shall subjoin Pere Fontana's demonstration of the isochronism of very small circular arcs.

The accelerative forces of a weight which descends through an arc to the lowest point of its vertical diameter, are, from the well-known theory of inclined planes, proportional to the sines of the inclination of the tangents in the successive points of the horizontal arc; an inclination always measured by the remaining arc, so far down as its lowest point. If, therefore, the arc is very small, the sines may be confounded with the arcs, and the accelerative forces will be proportional to the re-

maintaining arcs. But the theory of the central forces teaches us that a body moving towards a fixed point, and being every moment excited by forces proportional to the distance from this point, reaches in the same time the same point, from whatever distance it sets off. Consequently, &c.'

The second discourse contains the explanation of this law of central forces, in which, by a beautiful analysis, he explains some theorems relating to the laws of the velocity of the times and spaces run through in consequence of a power proportional to the distance of the moving body from the fixed point. He deduces, from these theorems, not only a very simple demonstration of the isochronism of cycloidal arcs, but also of very small circular arcs, as the expression of the absolute time which a weight employs in describing each. The consideration of this law of central forces is not only applicable to cycloidal oscillations, or very minute circular ones, since Newton has demonstrated (*Principia lib. i. prop. 63. iii. 9.*) that, by a necessary consequence of the first universal law, inversely as the square of the distances, this new law may be applied generally to homogeneous spheres, in the descent from the superficies towards the centre. Consequently all terrestrial bodies which occupy the internal substance of the earth, obey this law, with the variation arising only from the inequality of their density.

Such is nearly the theory of Fontana, which is equally accurate and elegant. In practice, the action and construction of the scapement has been the subject of much enquiry, to obviate the irregularity originally resulting from a kind of recoil of the swinging wheel, and afterwards from friction, and the mode of communicating the motion of the pendulum to the wheel-work. This is one of the great mysteries of modern improvements, and it is compensated, we apprehend, by contrivance to lessen the friction, and, in some measure, the recoil. But the principal attempt has been to render the recoil regular and constant, so that it may be allowed for in other parts of the construction. Artists, however, have guarded the secret with care, and we can only conjecture, from effects, what may be very different in theory.

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*Histoire de la Societe de Medecine, des Années 1786, 1787, & 1788, Tom. VIII. & IX. (Continued from Vol. II. p. 529, New Arrangement)*

**I**N the course of our examination of these volumes we are now arrived at the last, which commences with the usual programme, an account of prize-questions, and successful or unsuccessful competitors. We know no narrative so generally uninteresting to the English readers, who rarely, if ever, con-  
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tend for the prize. We have reserved our pages for an account of the successful dissertations, of which this volume almost wholly consists. The history, besides the usual details, contains a new plan of the constitution for medicine in France. Innovations are now common in that kingdom; but this new plan seems to be drawn up with great ability, and is equally judicious and comprehensive. It relates to the medical education, the practice, 'the police' of medicine, with the various methods of assisting its progress.

The first memoir, by M. Geoffroy, is on the constitution of the years 1787 and 1788, with a description of the diseases which reigned during this period at Paris. The winter of 1787 was mild, the frosts, though constant, were slight, and the days warm and pleasant. In February there were some violent rains and storms; but the weather soon became again serene. The season was early, and promised to be fruitful; but the spring was moist and cold: the fires in the hot-houses were lighted in May and even in June. In April there were severe frosts; May was very cold and wet. The summer was a bad one; the weather variable, almost always moist, and rather cold than warm. There was little fruit, and of a bad quality. In autumn the rains also were frequent, and often continued: the wind generally from the west and south-west or south. The temperature was mild, and generally warm. At last there were some few days of frost, but not continued. The diseases, so far as they depended on the weather, were catarrhs, internal inflammations, intermittents and remittents.

The beginning of the year 1788 was also very moist, but mild: there was little cold, very little frost, and that not considerable in degree. The diseases, which were at first catarrhal, became afterwards inflammatory. The spring was constantly moist, sometimes cold, but often mild, and towards the end sufficiently warm. The summer was introduced by storms, which it is remarked often happen, when the preceding winter has been moist and rainy. Catarrhal fevers, diarrhoeas, and dysenteries were frequent in the early part of the spring, inflammations, and chronic diseases the effects of inflammation, succeeded. The weather of the summer was variable: at first cool, it soon became more mild, but accompanied with frequent storms and much rain. On the 11th and 12th of July the heat was excessive, and a most violent tempest, attended with the most destructive hail, was the consequence. The diseases, which depended most on the weather, were either catarrhal or rheumatic. Inflammations in the throat, and fevers of the intermittent and remittent kind were also common. The autumn was remarkable for the rigour of the cold, and the dryness of the season: if some days of snow be excepted, there was

not a drop of rain for the whole three months. It was a very healthy period; rheumatic pains, and the intermittents were the most common complaints.

The memoirs which obtained the prize for the following question are subjoined—'To determine the causes of the aphthous disease, known by the name of muguet, millet, and blanchet, to which infants, particularly when collected in hospitals, are subject, from the first to the third or fourth month of their age. What are the symptoms, what is its nature, and what are the preservative or curative methods of management and treatment?' The first prize was gained by M. Sanponts, physician at Barcelona; the second by M. Auvity, surgeon at Paris; the third by M. Vande Wimperffe, physician at Leyden; the fourth by M. Gadso Coopmans, physician at Franeker. The first accessit was gained by M. Arneman, physician at Göttingen; and the second by M. Lebrecht-Fred-Beng-Lentin. The dissertation of each author is subjoined, and we shall notice each in its order.

The first memoir is, undoubtedly, in the opinion of the Society, the best. M. Sanponts, after some judicious observations on the utility of hospitals for the purpose of examining the nature of diseases, and the allowances, which must be made from the various circumstances in their construction, proceeds to describe the situation of the city where he practises (Barcelona), as well as the symptoms and cure of the disease; and in the second part compares the disease, as it occurs in the hospital of Vaugirard at Paris, with that which he has described.

The description of Barcelona deserves attention, as a subject of medical topography, but it offers little elucidation of the disease before us. It is evidently the thrush of this country in its acutest form, passing from the mouth into the stomach where from the forenefs felt externally, it seems to be particularly violent. It is certainly a febrile disease, and therefore called, most unaccountably, by our author, *soda miliaris infantum*: *soda* is the pyrosis of modern nosologists, almost always a chronic, and generally a spasmodic disease.

Our author proceeds to the causes, and, after some embarrassment, objections started to be overturned, and difficulties raised to be conquered, he considers the disease as arising from impure air, joined to an acid in the stomach. There is, however; a little inconsistency, even in his own account. One part of the cause is supposed to be owing to the diet of the parents; for the common sort, among whom the disease is most frequent, feed on salted fish, with rancid oil, and similar putrescent substances. But this is evidently inconsistent with a too great ascendency of the milk, and can only operate by rendering the perspiratory and other exhalations more putrid, or the con-  
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stitution more weak. In reality, the acid in the stomach is peculiar to the infantile constitution, and the cause must be wholly foul air and putrescent exhalations: the other was only invented to explain the practice.

The period of the disease is uncertain: it continues from the fourth to the fourteenth day. In summer, and in scorbutic habits, it proceeds more gently and slowly, so as to be sometimes almost chronic. It becomes generally fatal by a termination in gangrene, and the worst consequences are observed by repressing the eruption, particularly the pustules, which extend from the extremity of the rectum round the nates, by saturnine applications. The cure is embarrassed by the same difficulties as the causes. At last the whole is almost confined to magnesia, joined with free air, and the most careful attention to cleanliness. Though we have rarely had occasion to see the disease in the worst state, we can easily conceive, that gentle refrigerants, demulcents, and medicines which promote an easy perspiration without heat, or occasionally a little of the bark, ought to be added. The only application to the anus recommended, is magnesia. To the mouth nothing is applied. In the malignant aphthæ bark is mentioned, but said to have little effect.

In the second part, as we have observed, the author compares the disease at Barcelona with that which occurred in the hospital at Vaugirard. In the latter, the malignity is greater; but, in this the froth round the mouth and the hiccup, which occurred among the children at Barcelona, are not mentioned. Our author enters into some disquisitions on the effects of the perspiration in mephytizing the air. He mentions some facts, to show that women infect the atmosphere more than men. With some exceptions, we think this not true, and the principal fact alledged, seems only to show that the constitutions of women are soonest affected by putrid air. In fevers we think we have seen all the putrid symptoms more frequently mild in females. Children it is very evident, from various considerations, some of which are specified in the Irish Transactions, in the first Number of our new fourth volume, are sooner affected by close and impure air than adults. The weakest children are soonest injured, and, in this, we see some connection between the disease and an acidity in the stomach, for the weakest children are most subject to the latter. The strength of the nurse too has some influence on this point, but we cannot agree with our author, that acescent food is improper. This opinion he supports in opposition to M. Doublet, the author of the description of the disease as it occurred at Vaugirard. He is, indeed, correct, when he remarks, that in all discussions of this kind, the constitution and way of life of the nurse must be considered; and that, in the Vaugirard, they seem to allow a too acid and

acescent diet, as almost all the women who come there are already greatly weakened by poverty and want. He adds a singular fact, that the milk of the European women in Java is acrid and bitter: it disagrees with the children, which are therefore usually suckled by black nurses. This fact is taken from the Memoirs of the Academy of Sciences, 1707.

The disease is, in our author's opinion, contagious; but not highly so, and children not exposed to the occasional causes, will be affected only from very familiar intercourse. At the same time it seems equally clear, that it may appear without contagion, and independent of the effects of a crowded hospital. It is not, M. Sanponts thinks, a malignant disease, though, from complication and other circumstances, it may become such: it has no connection with syphilis. Our author next proceeds to the prophylaxis, which he explains with great minuteness and propriety: the avoiding damps, too much heat, too close rooms, a diet faultily acescent, or putrescent, the depressing passions, among which he mentions a constraint put on the nurse, to avoid all communication with her husband, are explained at some length. Among the medical prophylactics are mentioned antacids and saponaceous medicines, with some precautions lest the latter should be carried too far. These are combined in Boerhaave's antacid mixture. If all prophylactics fail, we may have, he thinks, recourse to inoculation, for the disease seldom, he observes, occurs twice in the same child; but this, he adds, is an ideal and almost an Utopian plan. We may consider, in the same light, another remedy, used as a prophylactic and a curative one, the application of cupping-glasses to the nates.

M. Auvity's memoir is more judicious and practical; had we been judges, it would have received the first prize. He begins with mentioning the authors who have treated of aphtha, but has omitted some able writers on the subject, particularly Ketelaer. It is a disease more common, he says, in hospitals than in private houses, and attacks from the third to the eighth day after birth: when the experiment was tried in the foundling hospital at Paris, to bring up children, without suckling, all the infants were infected with the complaint before the 10th day. Seven of ten generally died; but, when the method was changed, seven of ten, infected with aphthæ, recovered. In the malignant aphthæ, almost all who were infected died. The disease is described in its different forms of distinct, confluent, and malignant, with great accuracy.

The causes are too great heat, milk depraved by bad habits, and the diseases of the nurse; milk, from its age, not sufficiently laxative to carry off the meconium; too putrid or confined air: but these are, in our author's opinion, only exciting causes, or such as increase the violence and the malignity of the



the disease. Putrid or close air, he endeavours to show, cannot be considered as a cause, for hospitals, expressly built with a view to avoid this inconvenience, have not been found to preserve infants from it; and those, suckled in private houses, have not escaped better: besides, that even in the closest hospitals, the disease does not always appear. It may, on the other side, be remarked, that the new hospitals have been erected in cities, and the private nurses have been seldom chosen in a country place, without the inconvenience of a crowded family. Yet, as the disease will certainly occur in the most favourable circumstances, we must admit that it sometimes arises from a specific contagion: it will certainly also proceed from occasional causes. We remember it epidemic at a latin school, among boys, who had no other communication than sitting together some hours of the day in a remarkably large airy room, with windows not in the best repair, or playing together in the open air. It was different in degree, but in no person malignant; and those who escaped did not amount to one in thirty. The activity of the contagion, M. Auvity tells us, is not considerable, and its bounds not extensive.

The prophylactic method is sufficiently evident from the causes, and, in the curative, our author gives occasionally slight antimonial emetics, keeps the bowels free, recommends Boerhaave's antacid mixture, and orders either mildly refrigerant lozecs and gargles, or mucilaginous ones, sharpened (too often, perhaps, as it will give pain) with the vitriolic acid. In the malignant aphthæ, he orders the warmer antiseptic gargles.—The whole is concluded with his plan of regulating hospitals for children. It is clear, correct, and judicious.

The third prize was allotted to M. Wimperffe. He describes the disease, and, among other questions, considers one which we were surprised had not been before attended to—the connection of aphthæ with miliary eruptions. He thinks, with great propriety, that they are very nearly connected, as well as that aphthæ are generally a critical deposition. To the list of causes our author adds little: among the predisposing causes he reckons, seemingly without sufficient reason, jaundice and imperforated anus. In the prognosis and the cure also, common facts are detailed with too much pomp and parade. He is particularly careful to guard against the repulsion of aphthæ, and his gargles are more cooling and more mildly deterfise than those of his competitors. That part of the cure also which relates to the mitigation of symptoms, is detailed very advantageously.

The fourth prize, we have said, was allotted to M. Coopmans, physician at Franeker, and his essay follows. In the first part, he is more diffuse than his competitors in his attempt to

ascertain the meaning in which the ancient authors used the term aphthæ. It is well known that they were not accurate in their language; applying the name occasionally to spreading sores, perhaps scorbutic ones, and sometimes to the white pimples in the mouth. This part of his work contains many proofs of extensive medical erudition. The description of the aphtæ, which follows, is also very full. In this part he is greatly indebted to Ketelaer, who practised in Zealand, where the disease is epidemic, and whose work on that subject is a singularly judicious and practical one. The diagnosis and symptoms follow, and this author points out more fully than his predecessors the connection of the disease with debility. Sordes, and perhaps ulcerations in the mouth, he tells us, are produced by an exhalation from the arteries, and from vapours arising from the breast and stomach. This last idea, which is not perhaps very applicable to the disease in question, our author pursues a little too closely in Hippocrates and Galen, and confounds the inquinamenta linguæ with a critical eruption; the fur collected on the external part with the matter furnished from within. In fevers, he considers aphtæ as owing to a slow imperfect crisis, but the subject to which he ought to have confined himself was the apthous fever of infants. On this account also the causes adduced are not very applicable to the disease of which he was to treat. The immediate cause is, in his opinion, the various acrimony accumulated in the child's constitution during gestation, added to the repression of the perspiration from cold air. On this ground he explains the reason of aphtæ being more frequent in the northern regions, why children and old people are more subject to the disease, as well as those collected in a crowded habitation, or in hospitals. In this point too, he follows Ketelaer, rather than the question before him; the cause of children in hospitals being chiefly affected are, 1. the general causes of aphtæ being more prevalent in such places; 2dly. the state of the air in hospitals; and 3dly, to the unusual diet. Ketelaer has furnished our author with some very just prognostics, and judicious observations on the method of cure. The last part, however, furnishes little novelty, except that our author considers aphtæ as sometimes returning, in consequence of debility, and is a little more free in the use of bark than his competitors. The place where he practises, and the nature of the diseases, with which he is particularly conversant, may have led him also to the more frequent employment of the medicine.

Of the two accessits, the first by M. Arneman of Göttingen, is by much the best. Aphthæ he considers as an exanthematous eruption, connected with, but not wholly depending on acrimony



acrimony in the prima viæ. Close confined air he seems to neglect as a cause. In the cure, he recommends rhubarb joined with magnesia: manna he supposes will be injurious by the acid fermentation to which sweets are subject. Glysters of a decoction of the roots of gramen caninum, bardana, taraxacum, grots, pearl-barley, &c. are recommended. The drinks are to be mild and demulcent; the juice of rape-seed, of carrots with honey of roses, and decoctions of the milder and more mucilaginous plants. Different medicines of the laxative kind are advised also to be given to the mother. The gargles are chiefly of the cooling mucilaginous kind, occasionally sharpened with spirit of vitriol. Our author next treats of the malignant aphthæ of hospitals, a disease different only in degree from the common aphthæ. These he ascribes to the neglect and want of attention in evacuating the early acrimonies, and to the manner in which infants are suckled and treated in hospitals. The best milk for an infant, if a nurse cannot be procured, is that of an ass; and, in the prophylactic treatment, he depends much on free air. In the malignant aphthæ, the treatment is not essentially different from that of the milder disease. Laxatives are more particularly insisted on, and warm tonics used in the gargles. A peculiar formula is given, in which the Japan earth is boiled in 8 times the quantity of lime-water; and to 8 ounces 20 grains of saccharum saturni are added with two ounces of mel rosarum. The patient is to drink a spoonful every hour. Above a grain of saturni is thus given in each dose, to a child! The dissertation is concluded by some account of aphthæ in adults.

The author of the last accessit adds little to our knowledge. The disease he considers as wholly owing to a neglect of cleanliness, both internal and external, and he is opinion that in no case is there any previous fever. His mode of treatment consists in regularly bathing the child, clearing its stomach and bowels, and washing its mouth with rain-water, to which a quarter part of Rhenish wine is added. The cure is conducted in the usual way; but he advises the bark to be given with the extract of logwood, and some borax in a mucilaginous decoction. His formula is very neat and elegant.

The other prize-memoirs in this volume we shall examine on a future occasion. It may perhaps require an apology to have been so copious on one disease; but we thought it of importance to collect the opinions of many able practitioners on this subject, as the medical works of the continent seldom reach the English reader. A judicious compilation from these six essays would be a very acceptable present to the English practitioners.

*Lettere*

*Lettere Fifico Meteorologiche. — Physico-meteorological Letters from the celebrated Philosophers, Senebier, de Saussure, and Toaldo, with the Replies of Antonio Maria Vassalli, Professor of Philosophy at Tortona, Fellow of the Royal Academy of Sciences, &c. Turin, at the Royal Press.*

**T**HOUGH we have had occasion to notice some passages of this correspondence in our progressive accounts of the improvements in philosophy, yet we think it of importance to look at it more closely; for, though the Letters seem to relate to one point, yet, on the whole, they contain an excellent treatise of meteorological electricity. M. Vassalli published at Turin, in 1786, his memoir on the ball of fire seen in the air, from that city in 1784. Copies of this memoir were sent to the naturalists mentioned in the title, and, in order to elucidate the subject, they suggested doubts, which M. Vassalli endeavours to answer. As the meteor was seen also at Turin, Geneva, and in Switzerland, it must have been very high in the atmosphere, and, as the author seemed to be of opinion that it was occasioned by combustion, M. Senebier observes, that it is doubtful whether the air is sufficiently pure, or in a proper quantity at that height, to support so ardent a flame. The abbe replies, that we must distinguish the usual combustion of bodies within our reach, from the simple appearance of the igneous principle. Though we cannot obtain the first in a very rarefied air, the second may occur, for he adds, the great elevation of the meteor shows, that it cannot be occasioned by the usual combinations of oily or inflammable matter; but there is, on the other hand, no inconsistency in supposing it owing to an electrical inflammation, since the vacuum, in which a candle will no longer burn, has no effect on the brilliancy of an electrical spark. Yet, since the electrical fluid, as appears from the experiments made in a vacuum, has a tendency to fly off, M. Senebier is not, he says, aware, how in such rarefied air, it can unite and form a globe, and asks what matter it can be which, at so great a height, can be charged with electricity?

M. Vassalli replies, that we certainly do not see electrical motions in an exhausted receiver, because there is no air to confine the fluid; but the air being more pure at this height, retains the electricity in proportion to its purity, and resists, consequently, the diffusion. If therefore it is condensed by any cause in one part of the atmosphere, this resistance on every side will induce it to assume a spherical form. But, he adds, there is no great occasion for supposing this meteor so high: the different places are not very distant, and we do not know whether it was seen at the same time.

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The ball having run, in a very short time, through a vast tract of air, M. Senebier asks how the matter, charged with electricity, should allow it to be so long in its escape, and how, the meteor being so high, a noise could be heard as it passed along? This, he thinks, must be caused by the heat of the air. To this, our author observes, that if a body, shining with its own light, loses any of its substance, it is in so small a quantity as not to be sensible. Therefore the ball, though continually losing of its matter, preserved its form and apparent size. The air still retained it in a great degree, or it would have at once escaped, as it at last did, when it was in a different medium. From this our author proceeds to the common theory of the propagation of sound, and observes, supposing the explosion to be of the stronger kind, its force will diminish in proportion to the height of the globe; but it will not be insensible, for, while the medium is capable of restraining the electrical fluid, it must be supposed to have some density. If, on the contrary, the heat of the air produced the sound, it would have remained longer, in proportion to the track of air that the meteor run through: the noise was, however, momentaneous, which shows that it was occasioned by a smart effusion of the electrical fluid, which displaced the air with great impetuosity, and produced a buzzing sound, or an interrupted hissing.

M. Sennebier, unwilling to allow that the same electrical fluid which occasions auroræ boreales can be the cause of the ball of fire, as our author constantly maintained in his memoir, observed that the Genevan observers, sent by Russia to observe the passage of Venus in Siberia and Lapland, where the auroræ boreales are brilliant, and seen every night, could never find their conductors in the least affected during the greatest splendor of the aurora. The abbe replies, that this proves nothing; for many circumstances, either connected with the nature of the conductor or the qualities of the atmosphere, will prevent their action. The atmosphere, highly electric above, may not communicate any share of it to the inferior strata of air, or the communication may be impeded by a stratum of air which does not contain any conducting vapours. M. Vanswinden's opinion, that auroræ boreales have no connection with electricity, which Senebier adduces, is of little importance; since that philosopher's doctrines are not always just: the abbe instances, among the heresies of Vanswinden, his doctrine that electrics per se become conductors, when pulverised, and the contrary; that electricity, by its own expansive force, cannot be diffused in a vacuum; that phlogiston and the electrical fluid are the same. He shows too, that the observations of this author destroy the analogy between magnetism

netism and the aurora borealis, drawn from some phænomena, he adds, 'which so far from making me doubt of the truth of my opinion, confirm me in it.' The abbe next proceeds to refute the system of M. Mairan, which Senebier had opposed to his. 'If, says he, to account for an infinity of circumstances which attend a phænomenon, on some given principles, be a demonstration that it depends on the principle established, I would call M. Mairan's theory a demonstration. But, in philosophy, as well as every thing else, truth cannot be contrary to itself, and we must consequently reject, as an idle hypothesis, whatever is opposed by a positive fact.' It is remarkable, that the abbe Vassalli has not noticed the hypothesis of the abbe Hell, on the auroræ boreales, which would have so greatly assisted his argument; or that he should have followed so closely Mariotte's estimation of the height of the atmosphere, when there are so many observations of balls of fire being observed, at the same time, in very distant places. There was a remarkable one in a late volume of the Philosophical Transactions; and the aurora, which appeared the 19th of October 1726, was seen at the same time at Moscow, Petersburg, Warsaw, Rome, Paris, and Lisbon, the distance of an arc more than 45 degrees in extent.

M. Senebier, observing that the meteor in question passed on slowly in a right line, doubts whether it could depend on electricity, as the electrical flashes are very rapid, and pass on in a serpentine form. To this the abbe replies, that if we attend to the different experiments, made to determine the velocity of the electrical fire, we shall find it in proportion to the conducting power of the medium in which it moves, and we cannot call its action instantaneous, through a space of 2000 toises, as some pretend. We see then, according to the different dispositions of air, the electrical fire runs with different velocity, and, from this, can explain the velocity of different meteors. 'If, adds our author, the air which may intervene between two clouds be capable of confining the electrical fluid; if the fluid condensed at the extremity of the body, in which it is about to pass, is in sufficient quantity to overcome the resisting medium, it appears in the form of a star: if the resistance is weaker, and the fluid not in sufficient quantity to form a star, it will present different lucid rays, according to the resistance which it experiences, and according to the figures of the body from which it passes and which it enters. If we see it pass sometimes in a serpentine form, it arises from the quality of the medium through which it passes from one conductor to another.

M. Senebier still has his doubts; and he explains them with great propriety and great judgment. 1. As the electric fluid continues



continues compacted in a condensed air, and expands in a rarefied air, taking the figure of the vessels which contain it, it seems highly improbable that globes, or meteors of a definite figure, should be formed of this fluid in regions so elevated.

2. By diminishing the quantity of the vapours in the air, in proportion as it becomes rarer, it is evident that the quantity of electricity, which can only be carried into these high regions by vapours, must be very small. 3. If we suppose that the electric fluid is the matter of these globular meteors, we shall still want a spark to inflame them. In a clear sky, there are no clouds for this purpose, yet meteors are generally observed in the serenest atmosphere: the light of the meteors too is very different from lightening, or electrical sparks in a vacuum. 4. It seems improbable that the electrical fluid can be in an insulated state, in the atmosphere, especially, when air is dry. If a cloud is in the neighbourhood of this dry air, thus electrified, why will it absorb part and not the whole of the electricity? Is not the whole of a charge communicated to a conductor, though it can only transmit a part? How does the electricity pass through a dry atmosphere? Between its pores, or in any other way. 6. Do you believe that the electrical fluid rises to an indefinite height, or that it is carried only in the atmosphere, where the vapours conduct it, and remains with its conductors, without penetrating farther? 7. The spark drawn from an electrical battery discharges it entirely, and in an instant: if the globes are produced by electricity, how does the discharge continue so long? Whence comes the new electrical matter? Why is not the whole inflamed?

As M. Senebier, in raising these doubts, seems to consider the electrical spark as a true combustion, which yet cannot occur in a vacuum, the abbe, after refuting the hypotheses of Euler and Frisi, though, if properly explained, they would not stand in his way, endeavours to show that these meteors are not true combustions, since the electrical light shines in a vacuum. He ought, indeed, to have shown that it would really shine in a vacuum, since we cannot wholly produce one: perhaps he might have supposed that the Torricellian vacuum came sufficiently near to his purpose. In another view, it is by no means clear that the electrical fluid in issuing, by means of its conductors, into a vacuum, may not carry with it a portion of the air in which it has been inflamed. Proceeding, however, from his more general arguments to M. Senebier's particular doubts, the abbe observes, with great propriety, that meteors, at that height may, by an optical delusion, appear spherical, connected, &c. though they are really irregular, and their irregularity be preserved by the resistance of the air. To

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this same resistance, he supposes it owing, that the meteors, which are usually caudated globes, have a considerable splendor in the globular part, and the tail of a reddish colour, because the resistance is greatest in the globular part, and consequently the electrical fluid most condensed. M. Vassalli allows that, in the higher regions, the air is less charged with vapours, but denies that it is less stored with electricity, having demonstrated, he thinks, that the electric matter penetrates through dry air, naturally more dense than that of the inferior regions of our atmosphere, and being convinced 'that the restraining power of the air diminishes in proportion to its density.' It follows, therefore, that the electric fire penetrates more easily the subtile fluid of the superior regions; and we cannot assert that electricity diminishes in proportion to the quantity of vapours, for what it loses by the diminution of the quantity of vapours, it regains by the diminished density. 'But who has hitherto demonstrated to what height in the atmosphere the vapours rise?'

The abbe next considers the third question, and observes that, admitting the electrical spark to be a true combustion, since it is equally resplendent in fixed air as in rarefied air, it may be inflamed in the higher regions of the atmosphere. Nor is it of consequence that we do not perceive how these meteors are lighted, for lightning, which is a true electrical spark, appears often in the serenest sky. The air too may be very serene, and replete with vapours, which if they are in opposite states, may produce thunder; and the superabundant vapour may occasion meteors, whose different forms and appearances may depend on the mass of vapours in which the fluid is contained, on that into which it passes, or the medium it passes through. They are, undoubtedly, in our author's opinion, of the same nature as thunder, since they produce the same effects in the atmosphere: this M. Vassalli thinks is proved by numerous instances. In replying to the other questions of M. Senebier, our author admits that, from its natural tendency to an equilibrium, the electrical fluid will not condense in the atmosphere, unless surrounded by air capable of confining it; and such a spot may be easily found in the atmosphere, for we can produce similar ones in our artificial electricity, by observing that when every conductor is removed, the chain discharges its electricity slowly. If any body approach, the fluid leaves its first rout, and surmounting the difficulty which arises from dry air, follows its tendency to an equilibrium, by communicating with the body that approaches. It is not true that a battery is wholly discharged by a spark, for that only happens when the conducting arc is communicated with the opposite coatings: in other ways, we may draw many sparks  
from



from a jar, without wholly discharging it. Even, adds M. Vassalli, if we allow this, there is no comparison between the short space which a spark passes through, and the long tracks of the meteors; so that the spark being instantaneous, the meteor must be so also, though its path is much more extensive. We can only infer that the meteor, finding the state of the atmosphere suitable, must move with great celerity, and be still retarded by numerous difficulties in its course, in consequence of the different state of the vapours. For the continued motion of meteors, we require no new fuel; since a falling star passes through many toises without requiring any additional aliment.

The abbe concludes his Letters, by explaining his opinion of the influence of electricity on vegetation, as M. Senebier had requested. Our author thinks, that it assists vegetation, as it increases the motion of fluids in the vessels of the human body; and supports his opinion by many experiments made by himself, and communicated by others. He explains and refutes M. Ingenhouz' experiments, in a manner apparently satisfactory.

A letter of M. Saussure and another from M. Toaldo follow, who propose some doubts on the subject, but, so far as they are of importance, the abbe's reply to M. Senebier will furnish a satisfactory solution. On the whole, the abbe Vassalli finds himself often involved in difficulties. He feels that his system is true, but there are many respects in which our knowledge of aerial phænomena is so defective, that it is impossible to solve every doubt, or answer every question. His Letters afford a strong proof of his ingenuity and judgment, nor is M. Senebier seen in a disadvantageous light, through the whole of this correspondence.

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*Voyage a Madagascar & aux Indes Orientales, par M. L'Abbé Rochon de l'Academie des Sciences a Paris, &c. A Paris. 8vo. Prault.*

AS the isles of France and Bourbon have long been the magazines of commerce and of war, for the French connected with India, it was an object of importance to be acquainted with the passage from these islands to the Indian ocean, a navigation difficult, intricate, and dangerous. These seem to have been the views of the abbe in this voyage, of which the nautical details, though printed five years since, have not been published. The description of Madagascar, an island whose natural advantages are seemingly unequalled, is the principal subject of the volume; and the Introduction contains some account of the islands which we have already mentioned as the depots of the Indian trade and Indian expeditions.

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The earliest navigators of these seas were the Moors, who traversed the Red Sea and the Persian Gulph, and sometimes ventured to stretch across the Ethiopic ocean to the south-eastern coast of Africa. From thence they soon discovered the Mozambic Canal, the strait which separates Madagascar from Africa, and traded on each side. The Moors, though un instructed seamen, were able, active, and by no means timid. These were not the most extensive of their voyages; for eastward they reached the Malabar coast, from thence the coast of Coromandel, the seas of China, and the Phillipine Islands. The Moorish sailors had no rivals in the eastern seas, till Vasco de Gama discovered the circuitous route, and reached India by doubling the southern Capes of Africa. The Portuguese were acquainted with the isles of France and Bourbon; but seem to have made no settlements in them: they were short of their aim, and too small for their ambition.

The isle of Bourbon has no port for large ships; it is fifty leagues in circuit, and its highest mountain, nearly in the centre of the island, is estimated at 1600 toises above the level of the sea. The principal town is St. Denis, on the northern side, in  $20^{\circ} 51'$  latitude, and about  $53^{\circ} 10'$  east of Paris. Its volcano has been descried by M. Commerçon: but this burning mountain is in no respect different from those in Europe. It is not probable that this little island, scarcely distinguishable in a map, would ever have been the choice of any colony; but those established on Madagascar finding the latter situation unhealthy, about the year 1664 migrated to Bourbon. The island was then wholly covered with wood; the sea abounded with fish, and the shores with turtle. The emigrants carried some cattle with them, and the sugar-canes, which they soon planted, succeeded wonderfully. The Dutch, who had already settled on the neighbouring little island, left it in 1772 for the Cape of Good Hope; and the French soon took possession of it. The isle of France had two good ports, but it is less fertile and less extensive than that of Bourbon. The island owed much to M. de la Bourdonnais, who has been styled the Hastings of France, under whose command it then was. He preferred the leeward port, though less than the other, and adapted it, by some spirited and judicious alterations, for his purpose. He was succeeded by M. Tromelin, who was equally able and active, particularly in keeping the port clear from the torrents, which brought the soil from the mountains, and connecting the harbour with an adjoining lake, that served for a basin. From our author's account, this island seems to be formed of coral. Whirlwinds, which M. Rochon describes with great philosophical accuracy, are frequent in this part of the globe, and



and very generally preceded by the falling of the mercury in the barometer. The mountains of the isle of France do not exceed 426 toises in height: they consist of an ocreous earth, and are productive. The grass soon degenerates into a dry stubble, which the least spark sets in a flame; and the abbe complains that the island has been in many respects injured, by the hasty, injudicious, and indiscriminate manner in which its woods have been destroyed. The shoals and rocks which lie to the north of these islands were little known before our author's time, and he speaks with some acrimony of the inaccuracy of M. D'Après' charts, an acrimony which we can forgive, when we recollect that he was near being shipwrecked in consequence of the errors, at the moment of the passage of Venus over the sun's disc, which he consequently lost an opportunity of examining in that hemisphere. The passage from those islands to the Indian ocean, in the best season, is by taking a north-west course, till they approach the line; but as the shoals and islands, in consequence of our author's survey, are now better known, the course is much shorter.—Those who go for Pondicherry in the bad season, are obliged to go down to the 36th degree of south latitude. Some singular instances of preservation from shipwreck, and of seamen living on desert coasts, are subjoined; but they are not equalled by the late events which have occurred to British navigators.

Madagascar seems to combine all that the necessity of man requires, all that his luxuries or his avarice could demand. After various attempts, however, little success has attended any of the settlements: the unhealthiness of the climate has been one cause of the failure; the misconduct of the colonies a more frequent and fatal one. The Malegasse, for so, with our author, we shall style the inhabitants of Madagascar, still continues unsubdued and uncorrupted. This island was the Serindib of the Arabians, the Cerne probably of Pliny, the Menuthiasdes of Ptolemy. It lies between the 12th and 26th degree of south latitude, is watered by numerous rivers which arise from a chain of mountains that separate the eastern from the western coasts, and probably contain the different metals and other useful minerals. The forests are extensive, the trees large, and valuable for their different qualities; the botanical riches, though unknown, probably considerable: the agallochum, and the species of fig-tree which produces the elastic gum, are to be found in this island. A kind of hemp, resembling in its qualities that of New Zealand, is described also as the production of Madagascar. The Malegasses are of different races. There are among the inhabitants a negro race, a

APP. VOL. III. NEW ARR. O o tawney,

tawney, a coppery, and an olive nation. The tawney race have strait hair; their nose is not flat, nor their lips thick; the forehead is large and open: their features are regular and agreeable. This race carries on its countenance a peculiar character of sweetness and frankness. They are anxious only to know those things which are principally useful, and their anxiety is not excessive. A natural carelessness and a constitutional apathy render them indifferent to every thing that requires attention: sober, light, active, faithful, and sincere, they pass the greatest part of their time in sleep or in amusements. Their general manners are those of all savages who have never learnt to give up any share of their own liberty to obtain the advantages of social intercourse and a regulated society. The population is supposed (but probably it is exaggerated) to amount to four millions. Their food is chiefly vegetable, and like that of all the inhabitants of warm climates, highly seasoned with spices. The French have chiefly frequented the eastern side of the island.

The abbe proceeds to describe the southern part of Madagascar, and gives a more particular account of the inhabitants: they are evidently derived from a civilised race, and are acquainted with the art of writing. Their priests or their philosophers, the ombiasies, are jugglers and necromancers; the origin of the different races of women, from the head, neck, side, and feet of the first man, evidently show an Indian origin. The language of the north-western coast is Arabic. The account of the manners and the history of the Malegasses is entertaining, but it is not new. We have more than once seen it in other authors, but our recollection does not furnish the source. The digressions respecting the savage state, how we ought to treat them, and what information may be derived from their practices, are circumstances not particularly connected with an account of Madagascar. The steam-engine of M. M. Watt and Bolton, the Manchester cotton, and the Albion flour-mills, are also introduced too abruptly and forcibly.

The north-east side of Madagascar was the residence of numerous pirates in the beginning of this century, and about the end of the last: they are familiar to the English reader from the narrative of Drury. The abbe gives a little too particular account of their connection with the natives, whose good qualities he seems to exaggerate, from the fashionable fondness of his countrymen for the savage state, a predilection formed from the visionary pages of their idol Rousseau. We shall translate a specimen of their oratory, for the events in general are of very little importance. The speech is addressed to La Bigorne, a Frenchman, in whom they had some confidence.

Thou



‘Thou knowest, la Bigorne, that for eighty years the whites have been connected with the Malegasses of this district: canst thou say that a white man has ever been killed by one of our nation?’

‘We have received you not only as our brethren, but as kings of the country. When the French have demanded oxen or rice, have we ever refused either? When they would fix palisadoes and build houses, have we not sought, in the forests, the proper wood? Have your predecessors, la Bigorne, or those who are present, any cause of complaint against us? Have they not drawn water from our fountains, felled the wood of our forests, without any inhabitant of Foulepoint asking them why dost thou this? The people of the south and north, and very recently those of St. Mary, have massacred the French, and made war against them. Those of Foulepoint have not even struck a single man, but have assisted and shown them every mark of friendship and kindness. Are the chiefs of Foulepoint then less powerful than their neighbours? La Bigorne, they are more so. Are they afraid of the whites? no: who would dare to contend with the illustrious son of Tamfimalo, with John-Harre, our sovereign and our father? Who would attack the illustrious formidable chiefs Maronat, Ramifi, Ramatao, here present? Should we not shed all our blood in their defence? It is to our friendship only and our kindness that the French owe the good treatment they have received at Foulepoint, since they have frequented this port. Let us next examine the conduct of the French.’

‘Why, la Bigorne, hast thou planted a palisade of large stakes, much more extensive and strong than before, without asking leave of John-Harre and the other chiefs? Hast thou in this followed the usual custom? Speak, answer; hast thou made them the smallest present? You are silent; you blush, you look at our chiefs, and claim their indulgence. I beg, therefore, these generous and invincible chiefs to pardon your imprudence; I beg it of John-Harre, our sovereign, who presides in this assembly. We love thee, la Bigorne, but abuse not our affection; swear that thou wilt commit no more faults of this kind. Such deviations will alienate the regards of Foulepoint; and, to preserve them, swear that, in future, our interests shall be thine.’

These grave expostulations, which are just and forcible, are designed to introduce complaints only of non-payment of some bills, and end in ‘a commercial treaty;’ one article of which is, that the measure shall not be shaken when rice is measured to make it hold more, and that the rice shall not be heaped. ‘The treaty was concluded with solemnity: the orator stabbed the victim, collected the blood in an earthen

vessel, mixed it with sea-water, pimento, a powdered gun-flint, a little earth and gunpowder, sprinkled with the spirit drawn from sugar-canes. Two leaden balls served to bruise the different ingredients, and to compose a beverage, which he prayed the devil to change into poison, if any one, who had drank of it, failed in his engagement. The orator then took two lances, and dipped the points in the liquor, while the sovereign threw some drops of it on the earth. He held a sword in his hand, and invoking the god of the whites and the blacks, prayed them to inspire each party with peace, concord, friendship, and good faith. Striking on a sudden the lances with his hanger, he pronounced the most horrible curses against those who broke the treaty. 'If the whites infringe their oath, may the drink become poison! may the whirlwinds, which issue furiously from the four corners of the air, fall on their vessels; may they be overwhelmed with the waves; may the bodies of these villains be torn by the formidable monsters which inhabit the abyss of the sea!' 'Hear John-Harre! hear the voice of the powerful genius that inspires me: if the inhabitants of Foulepoint are so mean, and so wicked, as to violate this solemn treaty, may the drink become poison, may they perish by the sword of their enemy; may their bellies burst, and their unclean carcases become the food of crocodiles! Must not the invisible spirit, that presides in this assembly, be avenged? Will he not punish the perjury, while he receives the oaths? The blacks and the whites are equal in his sight: he exacts from all the same obedience, the same faith, under penalties equally severe and terrible.' The liquor was swallowed, and the treaty confirmed by various amusements.

This part of Madagascar was the scene of the exploits, and the tomb of the celebrated count de Benyouski. Our author gives a short account of this adventurer's life, from his own memoir, and makes some judicious remarks on his very singular voyage. The rest of the narrative forms a very proper supplement to the life of Benyouski, published by Mr. Nicholson; the outline is not very different from what we have already seen; but, to the conduct of this adventurer, rather than to jealousy, the abbe attributes the opposition he met with from the government of the Isle of France. He wanted only attacked the Malegasses, and the war is said to have desolated the country, so that it no longer furnished the French settlements with provisions: the violence and rashness of Benyouski render this account very probable, though we perceive many marks of prejudice in the narrative of M. Rochon. It may be only prejudice arising from a proper sense of the Hungarian count's very hasty and improper conduct.

Our



Our author has visited some of the internal parts of the island, near the north-eastern coasts, and adds some reflections on this subject. The part of the island most frequented by Europeans is Foulepoint, Voulon-Voulo of the natives, on the eastern coast, a little to the north of the Isles of Bourbon and France. The port is formed by coral reefs, and its entrance is on the north. The water is deep, and the harbour can contain ten large vessels in rank. The sea does not rise above four or five feet in the greatest tides: the shore is adorned with mangroves, on which oysters of an excellent flavour are suspended: the harbour is very rich in shells, corals, madrepores, &c. The latitude is  $17^{\circ} 40' 20''$  S. the longitude  $47^{\circ} 20'$  E. The variation of the barometer, during our author's residence, was only three lines: Reaumur's thermometer was from  $15^{\circ}$  to  $27^{\circ}$  \*. The country round is highly fertile and pleasant: the trees numerous and valuable. Among these is a palm, peculiar to this country, called the raven. Its summit is eaten like the cabbage-palm: its wood is incorruptible: its leaves have the solidity of wood, and the flexibility of leather. They form the cloaths, the hangings of the rooms, the plates, the napkins, and the vessels of the Malegasses. In the membranous envelopements of the flower is a gum of a delicate flavour, and sweet like honey. The river Onglebey, which falls into the harbour, is navigable twenty leagues by canoes. Its banks are woody and pleasant, but the woods contain monstrous crocodiles. Aquatic birds and fish are very numerous in this river. In the neighbouring mountains, the air is cold and pleasant; the flowers brilliant, the trees noble and majestic; the rills numerous, and the fertility of the soil astonishing. 'When you quit these fields, when you abandon these meadows, to penetrate the immense forests, which conceal numerous and various beasts of prey, beauties of another kind charm the fancy. A profound solitude, a coolness, surprising in these burning regions, a shade inaccessible to the rays of the sun, echoes reverberating on every side, and the lowings of cattle, procure new pleasures. But these scenes do not please every one: they are adapted rather to pensive melancholy. Yet, with a very little sensibility, for the beauties of nature, these numerous trees, of a vast height and size, will always be beheld with delight.'

Of the mineral riches, we have only a short account: there are certainly mines of iron in the mountains, and, seemingly, mines of tin. Enormous blocks of rock crystal are sometimes found, granites, schorls, &c. The highest of these mountains is estimated at 1800 toises, and resembles the Table

\* From about  $66^{\circ}$  to  $93^{\circ}$  of Fahrenheit.

Mountain at the Cape. A short account of some of the vegetable productions of Madagascar follows; but it is concise, unsatisfactory, and we have some reason to think the qualities are set down on very vague, casual information. As the abbe has brought them to France, they are probably, by this time, better known. — A short account of Cochin China, from which, however, we cannot select any thing very interesting or new, is subjoined.

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*Apparatus Medicaminum, tam simplicium, quam præparatorum et compositorum in praxeos Adjumentum consideratum. Auctore A. Murray, M. D. &c. &c. 5 Vols. 8vo. 1776—1790. Gottingen.*

THIS work, extensive in its plan, singularly comprehensive and able in its execution, has proceeded gradually to its present state. The unexpected death of its author will probably preclude any farther information; and we may congratulate ourselves on possessing the vegetable system complete, for the Supplement, the nature of which we shall soon explain, is, we apprehend, in a state sufficiently perfect for publication. A system begun in 1776 may be supposed familiar to the practitioners in this kingdom, and an attempt to give an account of it at this time will probably appear useless. It is, however, with regret that we have remarked authors, for from these only can our information be derived, so little acquainted with this valuable work, that they have misquoted its title, been unacquainted with the order in which the subjects are treated, have considered what Dr. Murray has explained with great clearness, as unknown; or more disingenuously, in one or two instances, have seemingly copied his quotations and remarks without acknowledgment. Another reason has induced us to mention this work more particularly. We have not, in the English language, any correct account of the materia medica. This may appear surprising to those who have heard so much of Dr. Lewis' experimental history, or have read our commendations of Dr. Cullen's late excellent system; but it is easily explained. Dr. Lewis was a very able chemist, an industrious compiler, an acute and ingenious physician. He collected extensively and with propriety; but since his time Germany and France have furnished observers of equal spirit and ability, who have added to the stores of science, and to the resources of the practitioners. The names of Colin, Quarin, Stoll, Selle, de Laffonne, and Fourcroy, are little known in this country as medical observers, though they have enriched their art with various and important discoveries: they seldom occur even in the later editions of Dr. Lewis, and their observations are shortly

(often



(often very shortly) mentioned in the concise vague language of a foreign journalist. To Dr. Cullen's volumes we endeavoured to assign the proper rank, by styling them the philosophy of the materia medica, or a therapeutical disquisition, rather than a collection of descriptions and facts. Who can recognise a medicine from the botanical descriptions of Lewis, which are chiefly copies from Ray, and which a botanist, for whom they are exclusively adapted, may read in the original author. The medicine is still unknown, though Bergius, in a nervous and compressive style, little inferior to that of Linnæus himself, has given a picture of it, which a coloured plate would scarcely render more lively. Where will the reader obtain a fuller account? The work is silent, though Spielman and Murray had already given ample references to the original authors. We know the inconveniencies that result from telling the world that it wants farther information, or from speaking slightly of an established work; yet when our duty calls we must meet the difficulties and disregard the inconveniencies.

Another reason induces us to notice Dr Murray's work at this time. It is only within these few months completed; and since the vegetables are arranged in natural orders, it is in some respects a specimen of a natural method. As a step to this most desirable acquisition, we must view it with complacency; and as we have already given our opinion, that the virtues of medicines are connected with their botanical analogy, it is with great satisfaction that we see it confirmed by our author's opinion and his own conduct. His orders differ in some degree from those of Linnæus, and the vegetables arranged under them are also different: in a botanical view, therefore, this work deserves attention; but discussions of this kind are unsuitable to our limits and the nature of our work. The natural orders are not, however, complete. Some vegetables are not sufficiently known to be reduced to classes; of others it is not easy to ascertain the orders. They remain at present unconnected, and a more extensive knowledge of nature may bring to our acquaintance plants with which they may associate, or which will connect them with those formerly known; for Nature always proceeds by varying shades; and when we see abrupt distinctions, they are either artificial of our own creation, or arise from a defect of our knowledge. The medicines, consequently, of vegetable origin, whose parent plants are unknown, as the balsams of Peru and Tolu, the red Sanders, myrrh, kino, ammoniacum, &c. with the different medicines whose medical qualities have been discovered since the publication of the volumes to which in their order they belong, are to be included in the Supplement.

Our author, in the preface to the first volume, gives some

account of different systems of the *materia medica*; but at this distant period from the publication of this volume, we must be contented with a short account of his general plan. The arrangement, we have said, is that of the natural orders; and under each species, after mentioning the pharmaceutical and systematic appellations, an accurate description of the medicine is added, so as to distinguish it from every other, with the most useful synonyms, the best plate which has been published of the plant, the country, and even the soil where the virtue of the plant is in any degree influenced by this circumstance; an instance of which occurs early, in treating of the valerian. When any plant, or the part of any other vegetable, though not used in medicine, resembles the subject of our author's disquisition, the distinction is accurately pointed out, with the character of the substance which is used, and the marks of its goodness: the compositions are those of the Wirtemberg Dispensatory, the Danish, and the English.

After this historical part, Dr. Murray proceeds to an account of the virtues; and in this department his vast and extensive medical erudition is very conspicuous. He has collected a greater number of valuable facts, debased by fewer trifles and errors, than any author which has hitherto fallen into our hands. The virtues of plants, as ascertained by chemical analysis, by experiments out of the body, and by observations on their effects, are described with peculiar precision; and the quotations added in the text, though they deform the page, facilitate the reader's attention, by avoiding the distraction of marginal references. Our author, we have observed, purposed to add a Supplement, and next to have proceeded to the animal and mineral kingdoms. A particular chapter was designed for remedies usually kept secret. He next intended to proceed to waters, either pure or medicated, warm or cold; in a state of vapour, or congealed to ice or snow; the cures by means of air, electricity, &c. were to follow. Death however has, we fear, cut the thread too abruptly.

As we design in this Article only to explain our author's plan, leaving the more particular remarks on the execution to a future opportunity, if our readers should consider it of sufficient importance to pursue the subject, we shall mention the different natural orders, with a short account of the nature of the remedies included in each. Those of the first volume are,  
 1. The *coniferæ*, including the turpentine. 2. *Amentaceæ*, an order not perfectly natural, which contains the astringents and the more aromatic turpentine. 3. The *compositæ*, including the *capitati*, *semiflosculosi*, *corymbiferi*, and *oppositifolii* of Linnæus, containing a motley group of bitters, mucilaginous expectorants, and stimulants. 4. *Aggregatæ*. 5. *Conglomeratæ*.  
 6. *Um-*



6. Umbellatæ, an order only botanically natural. 7. Hedera-  
ceæ. 8. Sarmentacæ, containing the warmer bitters and deob-  
struents. 9. Stellatæ. 10. Cymosæ. 11. Cucurbitacæ, the  
cooling feeds. 12. Solanacæ, the narcotic poisons. 13. Com-  
panacæ, the drastic purges. 14. Contortæ, the tonics, includ-  
ing the bark.

The first order in the second volume \*, the 15th, are, the Ro-  
taceæ, including the purer bitters. 16. Sepiariæ, which con-  
tain only the jalsmin and the olive. 17. Bicornes, including the  
bitters involving an acid. 18. Asperifoliæ, very generally de-  
mulcent. 19. Verticillatæ, the warmer bitters, suspected of a  
narcotic tendency. 20. Personatæ. 21. Rhæades, the poppies.  
22. Putamineæ, of which the only medical plant is the cappa-  
ris. 23. Siliquosæ, the mustards and garlicks. 24. Papilionacæ,  
the legumina. 25. Lomentacæ, an order only botanically na-  
tural.

The 26th order, the first of the third volume †, is entitled  
Multifiliquæ, containing the more virulent narcotics, with some  
others of a milder class, as the white dittany and the rue. 27.  
Senticosæ, all slightly astringent. 28. Pomaceæ, the apples, al-  
monds, and oranges, some of which, as the black cherry and  
the laurocerasus, are of a suspicious nature. 29. Hesperidæ,  
the warmer spices. 30. Succulentæ, the cooling succulent  
plants. 31. Columniferæ, the various mallows. 32. Gruinales,  
an order in a medical view, by no means natural, as it contains  
the geranium, the quassia, and the acetosella, the connection  
of whose qualities is very remote. 33. Caryophyllæ. 34. Ca-  
lycanthema, containing only the purple loose-strife. 35. Af-  
cyroidæ. 36. Coadunatæ, which contains only the anisum  
stellatum, supposed by our author to be a genus of illicium,  
which he calls anisatum.

The first order of the 4th volume ‡ (37th) is styled Dumo-  
sæ, and is by no means natural, as it contains the warmer  
balsams, the elder, the buckthorn, and the sumach. 38. Tri-  
hilatæ; containing the hippocastanum, nasturtium Indicum,  
berberis et tribilus aquaticus. 39. Tricocæ, the violent dra-  
stics, including the cascarilla, a medicine of a suspicious na-  
ture, from its botanical connections; the ricinus, a plant in  
some of its parts highly drastic; and the teas. 40. The ole-  
racæ, including, improperly, and we may add erroneously, the  
laurels, the canella alba, and some astringents. 41. Scabri-  
dæ. 42. Vepreculæ, including the mezereum and thymelia  
only.

The last volume || contains, 43. The palms. 44. Piperi-  
tæ. 45. Scitamenæ, the aromatics, and spices. 46. Lillia-

\* Published in 1779.

† Published in 1784.

‡ Published in 1787.

|| Published in 1790.

ceæ, including all the bulbous roots, which indeed generally possess, when fresh, a peculiar and distinct acrimony. 47. *Ensatæ*, the irises. 48. *Orchideæ*. 49. *Tripetaloidæ*, which contains the *sanguis draconis* only. 50. *Calamariæ*, including only the *sarsaparilla Germanica* (*carex arenaria*) and two species of *cyperus*. 51. *Gramina*, one or two of which possess some aroma. 52. *Filices*. 53. *Musci*. 54. *Algæ*. 55. *Fungi*.

If we were to commend this arrangement very greatly, we must view it in a botanical rather than a medical view. To the botanist it will afford some new information; and he will praise it, as containing some very judicious alterations and improvements in the construction of a natural system. The physician will consider it in a different light; and though we think highly of the natural method in general, and of the use of botanical analogy, we cannot greatly commend the present attempt: it has indeed very few advantages over an alphabetical or any other, equally artificial, arrangement.

The faults are not, however, entirely either those of the plan, or of the author. M. Murray would have given a more scientific view of the *materia medica*, if he had arranged his orders, and the plants in each order, with a due regard to the medical effects. He has now scattered them without a plan, and seemingly by accident; and has, in most instances, sacrificed the botanical habit to the medical qualities. Yet many of the orders are medically natural, and, with a little attention, might be rendered more so. A source of great seeming contrariety arises from the parts of plants employed. Many of the bitters contain a concealed acid principle, which is evolved in the leaves or the fruit. Thus rhubarb, a warm bitter purgative, is in its leaves purely oleraceous: in other instances, the acrimony of the bark, as in the *ricinus*, is concealed by the oil of the seeds; or again, as is the *cascarilla*, the pungency of the bark is evolved, and appears peculiarly active in the seeds. These objections will undoubtedly render the botanical method inconvenient, if adopted as a means of arranging the *materia medica*, though they by no means militate against its use as one method of ascertaining the qualities of vegetables.—If Dr. Murray's apparatus should attract the notice of an English translator, and it would be a work of the highest utility, we would strongly recommend a different arrangement of the orders of the medicines in each. If we should find that this attempt is not made, we may on a future occasion resume these volumes, and extract some passages of curiosity or of use. They abound with numerous ones of each class.

Phy-



*Phytozoologie Philosophique*, par Noel Joseph de Necker, Botaniste de S. A. S. E. Bavaro Palatine, &c. &c. 8vo. Neuwid sur la Rhine.

Noel Jos. de Necker, Botaniste de S. A. S. E. Bavaro Palatine, &c. *Elementa Botanica, Genera genuina, Species naturales, &c. Secundum Systema Omologicum seu Naturale*, 8vo 3 Vols. Neowedæ ad Rhinum.

WE must consider these two works in the same article, since they are so closely connected, that the first contains the principles on which the second rests. The omological system is a new one, and we must take notice of it in its career. We suspect, however, that it is transitory: it will blaze a while, like the meteors, whose nature we have been lately discussing, disappear, and be forgotten. If our readers are adepts in the religious controversies of former centuries, and recollect the misfortunes occasioned by the different sects of Omoousians and Omoiousians, they will object to the ambiguous title M. Necker has given to his system. It depends on similarity, and should have been styled *systema omoiologicum*. Our author, in a laudable pursuit of a natural system, and from an enmity to every unnecessary subdivision, has thought of a method of placing an eternal barrier to all disputes of this kind, by investigating the limits that nature has fixed to every species of plant, as well as to every species of animal; and this is what he calls his 'system of assimilation,' in which he professes 'to demonstrate in what manner the number of genera and species of animals has been fixed by nature, with the means of giving the most perfect and complete history of these different organised bodies, according to the discovery of the natural system.' His general principle we shall first explain.

M. Necker begins by ascertaining the true signification of the terms genus and species. 'There are no disputes, he adds, in mathematics, because mathematicians begin by definitions.' A genus then is defined to be an universal character formed by an abstraction of the qualities common to an assemblage of species; and by species are understood qualities or similar marks in the individuals of one or many different races, by means of which each species is perpetuated, and confined within certain limits, which nature does not permit it to pass. The human species, for instance, belongs to the class of digitated animals, or those whose two hands and two feet are terminated by fingers. The pongo and the ape are two other species of the same genus; but, notwithstanding the sufficiently marked relation, in the conformation of these two species, they will always remain separate and distinct. There is

no example of any race produced by their union. It is the same with *other species of the genus of quadrupeds*.

Each species may consist of one or of many races. In the human species we see the negro, the Laplander, and the American, very different from the European and Asiatic; but these races unite with ease, and produce a mulish kind, which, after a series of years, returns again to the race of one of its parents. The same happens in the numerous race of dogs, and some other animals: the apparent difference between the greyhound and the spaniel, is no objection to their belonging to the same species, nor a proof that their races may not form an union. The numerous varieties appear to the naturalist, but so many individuals of the canine species; as the European and the negro are equally men.

These are the principles which our author applies to his system of botany, in order to form a natural method; a plan which the elder Linnæus always had in view, on which he had long laboured, and of which we have only received what are professedly styled 'fragments.' This idea was early the favourite one of the Swedish naturalist, and he avowed his predilection for it above half a century ago. It has been since attended to by numerous botanists, and was the subject that the late Dr. Hope studied with anxious care; but the attempt of M. Bernard Jussieu, completed by his nephew A. L. de Jussieu, and published about two years since, is the first publication on the subject, if we except that of M. de Adanson. This system we have had occasion to notice; and, though the principle is not that which we should have preferred, it is, in many respects, a valuable arrangement, for which, whatever tribute we pay to his own and uncle's care, must be considered as drawn, in a great degree, from M. Adanson's Families of Plants. The principles of this last author, whom the present work has recalled to our remembrance, are followed so closely by M. Necker, that the number of 'families' differs but by four from those of his predecessor. Since the period of M. Jussieu, another author has published a natural vegetable system; but it is a partial view, applied only to one science, medicine: we allude to M. Murray's Apparatus Medicaminum. In the medical line, it is a very valuable work; and notwithstanding our numerous claims, we have endeavoured to give an account of some part at least of his labours in this Number. M. Necker, in his present work, preserves as much as possible the nomenclature of Linnæus, nor is this the only homage which he pays to the restorer of botany. His descriptions are such faithful copies of the sexual system, that it is easy to refer any plant to the Linnæan vegetable



getable in the valuable editions of Reichard and Murray. If it had not been for this exact relation, we should have regretted his neglect of synonyms, which his new names, and his peculiar method, seem to render almost indispensable.

It is a just complaint, that botany is become a field so vast, that the imagination can scarcely measure its extent. Repeated voyages, in different parts of the world, have undoubtedly removed the former limits of the science; but the ambition or the ignorance of travellers have added pretended to real novelties, and botanists have been obliged to adopt new genera and new species, on the faith of a hasty description, or of a dry and badly preserved plant. The younger Linnæus has reduced many of the seemingly new plants to known genera: other botanists have laboured, even more successfully, in this reform. M. de Jussieu seems particularly confident, that the limits of nature are already well known, and that botany can offer few things absolutely new, to those acquainted with the best works. M. Necker adds his labours to the regulation of this chaos, and, having formed the same opinion, labours diligently to reduce the confusion to order.

In applying his system to botany, he has taken for his foundation the repeated experiments of the learned Kolreuter, on the fecundation of vegetables, to produce hybrid plants. He concludes, 'that all the races susceptible of a fertile union, that is, where the prolific pollen of the one, scattered on the corresponding organs of the other, generates a third, partaking of the nature of its parents, belong necessarily to the same species; those which consist of a single race, incapable of a prolific mixture with any other, he calls simple species. A race, that reproduces itself, is called '*immortal*;' the mules, which do not produce their like, '*mortal*.'

Our author is of opinion, that the minute differences between the races of the same species may become an object of curiosity, but will deserve little attention from the naturalist. It is demonstrated, he thinks, that plants of the same natural species, as well as animals, generally possess the same qualities, and it is loading the memory unnecessarily, to give a particular name to each plant, which differs from another in marks so little essential. On this account he gives each natural species but a single appellation, which stands in the place of the generic name of botanists, and leaves to those, who are fond of minute observations, to distinguish, if they think it worth their labour, the different races by an additional name, which, if proper, must be formed from the slight difference between these races, and which, of course, naturally occurs to the whole world.

These natural species of our author are therefore only the  
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genera of Linnæus, determined in the manner pointed out by M. Kolreuter; but, as there are many of these pretended genera, which do not offer the same analogy between the plants which compose them, it was necessary to distinguish them by new names. Of these, some are borrowed from Haller, others from Aublet, Jacquin, and other botanists of distinguished note: a considerable number are inserted by the author; but the language of botany is already too extensive to allow us to praise so many new appellations:

All the known plants do not form, in our author's system, above 2000 natural, well distinguished species. Those, which are described and arranged, amount to 1847; the 158, which remain, he acknowledges are not so well known, and he recommends the consideration of them to other botanists. These species are arranged in fifty-four genera, according to his new meaning of the word. Though the fructification makes the principal basis of these distinctions, it does not exclude marks taken from the habit, appearance, size, and other minuter variations. The names are derived from the Greek; but the greater part of his divisions were already adopted by botanists, and distinguished by less singular names, as the radiatæ, flosculosæ, semiflosculæ, stellatæ, umbelliferæ, &c. and the others coincide with some of the Linnæan classes, monadelphia, polyadelphia, &c. Since it was necessary to form some new names, as in the fruit-trees, the 'crowned' brittle' 'half-opened' 'pulpy'; a 'retracted,' a 'tortuous,' 'conglutinated' 'perigynande', &c. he seems to have thought it convenient to change the whole. The perigynande is a new term, including calyx and corolla; every thing, in short, that envelops the fructification: it is distinguished as simple, double, or even triple, of which there are some examples, and styled monosepalous or plurisepalous, as it consists of one or more leaves.

The particular description and the distribution of the genera we cannot include in this account. We shall only remark, that our author often coincides with M. de Jussieu, as is natural, since each is familiar with the king's garden, and that of Trianon, while both esteem equally M. Adanson's work. We have said that M. Necker most closely follows this naturalist; but his work will be of more general utility than his model, by the exactness of its descriptions, and its near approach, so far as regards the distinctions to the Linnæan system. Each genus is preceded by a key, in which the characters of the plants belonging to it are collected, and a plate, which contains all the distinguishing parts.

As his term of species answers to the genera of other authors, so his genera resemble their orders. The word class is, he thinks, repugnant to a natural system, since nature produces



duces species, without regarding their classification. This may be true; but plants, as well as animals, have some resemblances, which, connected artfully, greatly assist the memory, and render the study less difficult. This is the great advantage of an artificial method; and it would undoubtedly be a very useful discovery, if a method could be invented, which, without destroying the natural order of plants, would afford a means of distinguishing them, and assist the memory in retaining the distinctions. This would be a work worthy of the attention of botanists and philosophers.—The phytozoologie philosophique is subjoined also to the elements.

The French nomenclature seems not to be executed very happily; and, in this, which we should not have hazarded without authority, we find ourselves supported by many French botanists. M. de Jussieu's work would have greatly assisted our author, if the two systems had not been published nearly at the same time. On the whole, M. Necker seems to have done some service to botany; but this perhaps is more than counterbalanced by unnecessary novelties and refinements of a specious semblance, rather than of real utility. We cannot but repeat, that M. Necker's name will probably not outlive the remembrance of his cotemporaries.

## OCCASIONAL RETROSPECT OF FOREIGN LITERATURE.

### FRANCE.

**M.** Arnould, sub-director of the board for the balance of commerce, has published an important work, entitled, 'De la Balance du Commerce, &c.' or, on the balance of trade, and on the external commercial connections of France in all parts of the globe, particularly at the end of the reign of Louis XIV. and at the time of the revolution; the whole supported by notes, and by authentic tables, relative to the public fortune at these two epochs, with the value of the pro-

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gressive importations and exportations from 1716 to 1788, inclusively. This work is in two volumes 8vo. with one quarto volume of tables; and is extremely interesting and well written. Our limits will not permit us to present an analysis; and we must content ourselves with an extract. 'The exportations of France to the European states arose, at the end of the reign of Louis XIV. to the sum of 105 millions of livres; at the moment of the revolution they amounted to 424 millions, which forms an augmentation in the proportion of one to four. In this sum of exportations there is to the amount of 152 millions in value, of the productions of the French West Indian islands, which only yielded 15 millions at the end of the reign of Louis XIV.'

M. le Hoc's 'Memoire au Roi, &c.' or memoir to the king upon ministry and administration, 8vo. is a singular pamphlet, destined by its author to be read in the royal council, but written in a language little understood there, the voice of truth being a stranger to that region, where, however, it is most necessary. Many complaining, from different motives, of the little harmony in the movements of the French political body, some from a wish to hasten the return of tranquillity, the sole source and security of the advantages of the new constitution; others in order to calumniate the constitution, and to ruin it in its birth by destroying the public hope; it has become proper to obviate such complaints, by pointing out the means by which vigorous and uniform motion and life may be at once infused into all parts of the French dominions: and this design forms the subject of M. le Hoc's Memoir.

'La Police de Paris dévoilée,' or the police of Paris unveiled, by Pierre Manuel, one of the administrators in 1789, is a work not devoid of curiosity nor utility. It has been observed, that if the plague had offices, dignities, honours, benefices, and pensions to distribute, there would not want partizans ready to prove that it is of right divine, and that it is a sin to oppose its ravages. In like manner the commissaries, inspectors, clerks, had taught the Parisians to admire and bless the most complicated, expensive, and despotic of all polices, the servile instrument of ministerial caprice. This work is indeed a picture of horrors: the chief chapters are on the police relative to booksellers; to men of letters; to libels and newspapers; to priests; to girls of the town; to grain. In the last chapter are detailed at length the proofs concerning the notorious compact of famine, the discovery of which cost the valiant Le Prevot twenty-two years of captivity, and the ruin of his fortune. All those concerned are named. This infernal project arose in the year 1730, the design was to starve the  
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the people in order to keep them tame; and it is said that Louis XV. was no stranger to the plot.

M. Guinguen  has published at Paris his Letters on the Confessions of Rousseau. He thinks that the genius and success of that great man, his reputation, that of those mentioned in his Confessions, the connection between this production and his most celebrated works, the influence of the incidents of his life upon his character, that of his character upon his talents, are all causes which may assure to this work of Rousseau a lasting reputation. The premature deaths of the successive trustees of the manuscript have occasioned its publication, before the period assigned by its author, and many of his enemies have thus met with an early punishment. We wish that the history of the manuscript had been given: two parts are published, and a third is expected. M. Guinguen  enquires into the causes of the clamour excited against Rousseau's Confessions, and reveals many secrets of self-love. The utility of this work, as M. Guinguen  infers, consists chiefly in its shewing us a human heart completely unveiled, and in teaching us to examine and develope the secrets of our own hearts. We shall not follow this ingenious and able apologist further, but shall restrict ourselves to our little extract, which seems to shew that the Confessions are not unpopular in France. 'Ah voila de la pervenche! (says M. Guinguen , using an exclamation of Rousseau, upon seeing this flower, endeared to him by a tender scene), Ah! here is periwinkle! He has done well to consecrate this flower. It is one of those expressions of the heart, which proves the empire of genius, and the kind of illumination which it confers upon the most simple productions of nature. The flower of the periwinkle is very pretty; but it was little known, and seldom enquired after.' M. Guinguen  then says, that M. Desfontaines, professor of botany in the royal garden, has informed him, that since the Confessions appeared, all persons, but especially the women, request him to shew this flower.

The description of the island of Corsica, by M. Perny de Ville-neuve, deserves mention. The population of that isle amounted in 1770 to 119,120 persons; and in 1787 to 140,599. Our author gives a very complete account of the manners of the inhabitants, whose pride and indolence are remarkable: that they are poor is a necessary consequence; and the lands are little cultivated. But the badness of the government may be a radical cause of these defects; and it is to be hoped that the freedom now imparted to the Corsicans, in a singular manner, from their being the subjects of France, may improve their country and their manners.

A successor to Messieurs Savary and Volney has appeared, who treats the latter with as much harshness as he has shewn to Savary. M. de Ferrieres has published at Paris, in two vols. 8vo. his 'Memoires Historiques, &c.' or historical, political and geographical memoirs of his voyages into Turkey, Persia, and Arabia, from 1782 till 1789, with observations on the religion, manners, character, and commerce of these three nations, to which are added, exact accounts of the Turkish war against the Austrians and Russians, the disposition of the three armies, and the result of the campaigns. The language of this work is sometimes ungrammatical, but it has otherwise considerable merit. It is said that the criticisms of Volney hurt young Savary so much as to contribute to abridge his life: but it is believed Volney will not prove so sensitive to the criticisms of M. de Ferrieres. However this be, our author asserts that M. Savary, who was perfectly skilled in Arabic, and had resided many years in Egypt, must have been better qualified to describe that country than Volney, who had only passed four months at Aleppo, as much time among the monks of Libanus, and not more in Egypt.

The abbe Raynal's famous letter to the national assembly has met with a brief but virulent reply in the French Journals, signed Anacharsis Clootz. The writer asserts that Raynal was never a philosopher, nor a friend of liberty: he accuses the abbe of having gained influence and money by being a spy for the police, and a dealer in negroes. He adds, that the feeble author of the work on the stadtholders did not write the celebrated history of the European settlements, which was the joint production of Pameja, Dubreuil, Diderot, Naigeon, Holbach, and others. Instead of such unauthenticated malice, the author had better have had recourse to the usual discrimination of theory and practice; and have contented himself with proving, by reason and examples, that a theoretic philosopher, unaccustomed to the overbearing incidents and expedients of real action, and to the powers of chance, circumstance, and opinion, is generally a poor judge of practical improvement. One may paint the figure of a house, and yet know nothing of building.

The 'Traite du Tribunal de Famille,' or, treatise on a domestic tribunal, Paris, 8vo. points out the means and mode of constituting such a judicature, which might judge of separations between husband and wife, of testaments, contracts of marriage, guardians, wards, &c. without the usual indecent disputes of near relations before courts of law. The scheme, which was first suggested by a writer of our own country, is laudable; and nothing is now impossible in France.

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The 'Code François,' containing all the decrees of the late national assembly, is to appear in six volumes, 12mo. and M. Julien, aid-de-camp to M. de la Fayette, proposes to publish in thirteen volumes, 8vo. the discussions or debates of the national assembly, with an account of the known events, and secret causes which influenced them, and characters of the speakers.

At Strasburg have been advertised the complete works of the duke de St. Simon, in thirteen volumes 8vo. consisting of memoirs of the reigns of Louis XIV. and XV. and the intermediate regency of the duke of Orleans, with notes and additions at the end of each volume, extracted from the letters of the author, and of different princes and nobles. Prefixt is to be an account of what was done by the French government, towards suppressing this writer's works, before the revolution of 1789. The three volumes published under the title of 'Memoirs de St. Simon,' 1788, form but a meagre extract from this great work, which is too daring to have been permitted in France before the revolution: but it is now to be hoped that the public may enjoy the complete publication.

M. Ramond, the able translator of Mr. Coxe's Letters on Switzerland into French, has published a treatise intituled, 'Observations faites dans les Pyrenées,' or, observations made among the Pyrenees, a work of a new and interesting nature. It is the production of an observer accustomed to paint the grand objects of nature, and who is a stranger to few sciences. The warmth and truth of his descriptions, and the variety of his observations, interest readers of every class: he beguiles them by degrees into the most serious and important discussions; and his remarks, which at first appear only local and geographical, conduct to conclusions of original merit. M. Ramond establishes, as a certain truth, that the radical distinction of races of men may be placed as an axiom in natural history. The same climate has not in the whole course of ages confounded various races; and different climates have never made a distinction in the race. To his instances from India, Arabia, from the Copts, the Greeks, the Turks, above all the Jews, who preserve in all climates their original physiognomy, and speak most languages with the inflexions of the Arabic, he might have added others from Abyssinia, and Iceland. In modern times more exact information, says a foreign journalist, has removed from climates the exaggerated influence which was imputed to them in physics, and in morals; and, far from granting that their power, may even determine the nature of government, we now doubt its effects even on the races and individuals of mankind.

'Londres et ses Environs,' or, London and its environs, a work composed at London, Paris, two vols. 12mo. forms an useful guide to strangers.

M. de Beauchamp, whose account of his Travels in Persia we mentioned with applause on a former occasion, has favoured the public with a memoir, inserted in the *Journal des Savans*, concerning some Babylonian antiquities. He observes, that of the vestiges supposed to remain of ancient Babylon, only two can be inferred to offer any determination concerning its position: 1. Tak-Kesre, six leagues on the south-east of Bagdad, and near the Tigris; but really twelve leagues from Babylon; 2. The rubbish in the environs of Hella on the Euphrates, on a spot by the Arabs termed Makloubet, and which is the sole remain of Babylon. Tak-Kesre, or the portico of Kosrou, or Chosroes, as sometimes interpreted, M. de Beauchamp rather inclines to think may be translated, the broken portico. It is an edifice 270 feet long, and 86 high. In our traveller's opinion this building is too rude for the age of Chosroes, who flourished, says he, A. D. 600; but he forgets Key-Kosrou, or Chosrou the Illustrious, a Persian king of the first series, though we think little can be founded upon traditional appellations. Near this enormous edifice are ruins on both sides of the Tigris, called by the Arabs Medaine, or the two towns, that is Seleucia and Ctesiphon. A few years since a fine statue of an infant, in white marble, was found here.

The ruins of Babylon appear visibly one league to the north of Hella. There is particularly a mount formed of bricks, still called Babel by the Arabs: the bricks are hardened with fire, and cemented with zepht, or bitumen. Towards the river there is a large quantity of rubbish, which has afforded, and still affords, materials for building Hella, an Arabian town of ten or twelve thousand souls: and here are found large and thick bricks, impressed with unknown characters, some of which are in the hands of abbe Barthelemy. Sometimes chambers are discovered with earthen vessels, and inscribed pieces of marble; even statues have been found. In one chamber was the figure of a cow, formed with varnished bricks, and representations of the sun and moon: M. de Beauchamp found one brick, upon which was a lion, and others which bore crescents. He was informed that antiquities are found at three places in this region; 1. Makloube, 2. Broussa, two leagues south-west of Hella in the desert; 3. Kaides, beyond Broussa. Most of the bricks at Makloube are stamped with inscriptions, which are concealed by the position of the layers: black stones with inscriptions are also found here and at Broussa. It is probable



bable that many medals might be found in the ruins of Babylon, if any attention were paid. M. de Beauchamp procured one of copper: the head was not adorned with a mitre, as in the Parthian coins, but with a flowered crown. One hundred coins of base silver were lately found at Nemrod, which appear to be Babylonian or Parthian. Hella is  $32^{\circ} 38'$  in latitude; and  $41^{\circ} 53' 30''$  east of Paris. M. de Beauchamp closes this interesting paper with some geographical remarks, and a brief account of the Yezidis, a Manichæan sect near Mouffol, who follow the tenets contained in a book called Lohi-Mani.

## I T A L Y.

At Genoa has appeared the first volume of a work entitled, '*Storia Universale, &c.*' or an universal history from the creation to the Christian æra. This volume commences with technical chronology, after which occurs a preface on the origin and progress of history, on its different classes, on the writers of universal history, the plan of the present work, &c. Then follows the history, which is carried down to the vocation of Abraham.

In antiquities, long the favourite study of Italy, a treatise has been published under this title: '*Disertazione critico-sepulchrale, &c.*' or a critico-sepulchral dissertation on a monument discovered at the place called Il Poggio delle Fornaci, near the town of Viterbo, 4to. On the west of Viterbo is a spot in which many sepulchral antiquities are found, particularly large urns, concerning two of which, found entire, the present dissertation is written. The lid of each urn represented a bed, on which is reclined a woman elegantly dressed, her head a little raised, and her left arm supported by a rich cushion. The author supposes these monuments to be early Etruscan, and to have contained the remains of two women of rank: amid other curious matter are some learned discussions on the practice of the Etrurians, and which afterwards passed to the Latins and Romans, that of placing their sepulchres on the highways, or in remote spots near streams, as in the present instance.

The '*Collezzione de tutto cio che di Pittura, &c.*' or, collection of all the monuments of painting, sculpture, and architecture, mosaics, and other ornaments of the great church of the Vatican, by M. Bastide, is about to appear in eight volumes, with eight hundred engravings.

In the seventeenth volume of the comedies of Goldoni, published by Zalla at Venice, there are some alterations in the *Donna di Garbo*, apparently by the author.

A new edition of Boccolari's '*Nuovo Geografia*;' or, new system of geography, an useful little work, has appeared at Pavia, 12mo.

### GERMANY.

The first volume of M. Schultz's work, *On Paris and the Parisians*, Berlin, 8vo. has been not unfavourably received. The subject is not new, but as objects change their appearance according to the different points of view in which they are beheld, observations on Paris by a German are in some degree interesting. This book has moreover the advantage of being one of the latest in its kind; and Paris has suffered a great change within these two years. Besides, the capital of a great empire may be compared to a hot-bed, in which the plants are always forced, and will degenerate in the same proportion that they are crowded without selection: and since the revolution the assortment is much changed. The author has a peculiar talent for discerning objects in their real light: his style is decent, easy, and concise. He presents facts without declaiming either against despotism or against licentiousness. Vice and misery, which at Paris appear under so many masques, are painted with true colours, but not so dark as those of Mercier. Mr. S. rather displays human weakness than the depravity of our nature, and engages us rather to pity than to hate. The picture is enlivened with many features of rational character, which, in general, have more of good than of evil; and the author remarks several delicate shades of discrimination which escape common observers. This first part contains a general sketch of Paris, with remarks on the population, the police, the tribunals, the prisons, and the charitable establishments. The square called Palais Royal, which has become the centre of politics, amusements, and vices, occupies a large space in this volume; and interesting details are given concerning it. The second volume is to treat of Parisian manners in general, and of the theatres.

The three first chapters of a work entitled the *History of our Times*, have appeared at Lipstad in Westphalia. In this obscure corner an author has arisen, who has some pretensions to merit, especially in point of judgment and style. He begins with the French revolution, assuming the order of his narration from the year 1786, the date of the assembly of the notables, and continuing it to the national confederation on the fourteenth of July 1790. Then follows an account of the troubles in the Netherlands; the late emperor our historian regards as a great man, too much enlightened for his people. An account of the Turkish war is then given.



At Erlang, M. Ruckert has published the third part of his 'Der feldban Chemisch Untersucht, &c.' or, chymical researches in agriculture.

The 'Necrolog auf das Jahr 1790,' or, necrology for the year 1790, containing the lives of celebrated or remarkable persons who died in that year, printed at Gotha, 8vo. is fortunate in its first appearance. Franklin, Joseph II. Lewis of Hesse-Darmstadt, Howard, are some of the illustrious subjects of this biography.

### S W I T Z E R L A N D.

M. Bourit's 'Itineraire de Geneve, &c.' or, itinerary of Geneve, Lausanne, and Chamouni, shall be placed under this division, though printed at Geneva, 12mo. This is a work of small size, but containing much information. In the first chapters are given a topographical description of Geneva, its lake and territory; the branches of its government are then treated, and the police, revenues, &c. In sketching the character of the Genevans, he insists chiefly on their manners, industry in manufactures and trade, their love of simplicity, and capacity for the sciences. Two Appendixes follow, containing a list of the best inns and lodging-houses, &c. and the names of the Genevan authors, dead or living, whose works may be procured, with the prices. Then succeeds a series of letters describing Chamouni and Lausanne. M. Bourit observes, that the ladies of Geneva much surpass the men in shape and in physiognomy, a circumstance which is imputed to the attention which the fair sex here pays to the precepts of Rousseau on education. The town of Lausanne was, till the fifth century only a village, called Colonia Equestris, still preserving its name, and forming one of the principal streets of the town. It retains a singular privilege; for every citizen who becomes the proprietor of a house in this street, acquires the right of being one of the judges in criminal matters. All the proprietors formerly sat to judge in the open air, now they execute their functions in the guild-hall. Lausanne was afterwards so called from Laus Annæ, a denomination arising from the reliques of St. Ann, here formerly held in high veneration.

### H O L L A N D.

The Batavian Society of Rotterdam has published the ninth volume of their Memoirs; at the head of which appears a short life of Stephen Hoogendyk, the founder of this association. He was a goldsmith, and as he possessed a large fortune, and had no near relations, he employed an ample portion of his wealth and time in the encouragement of public-spirited exertions. He was particularly interested in the success of the Batavian

Society, to which he presented a large collection of instruments used in the cultivation of natural philosophy; and at his death left a considerable legacy to this institution. The chief articles in this volume relate to the draining of marshes and embankation of rivers.

At Harlem has appeared a work intituled 'Levens-schetzen, &c.' or biographical sketches of celebrated men and women of the Netherlands, published by the society of public good. This book only forms the first part of a moral compilation for the instruction of youth.

The historical, political, and oeconomic Atlas, published in numbers at Dort, folio, in the Dutch language, presents an abridgment of what is most interesting in the history, commerce, and agriculture of each country.

#### D E N M A R K.

We have only now seen the elegant Danish edition of baron Holberg's satire on the university of Copenhagen, formerly published in Latin, under the title of Klimii Iter Subterraneum. This work is printed in the Roman letter, not in the black character absurdly used to this day in Germany and Sweden, and forms a quarto volume, ornamented with fine plates engraved by Clemens, after designs of Abildgaard an eminent painter.

#### S W E D E N.

The second volume of the Transactions of the Swedish Academy of Belles Lettres and Inscriptions, published this year at Stockholm, contains the following articles.

1. Historical remarks on some ancient gold coins found in the isle of Oeland.

These remarks are written by M. Engestrom, who has considerable skill in medals, as well as in other departments of literature. The coins in question are gold florins, the most modern of which were struck about the year 1450. Twenty-three are described, being specimens of all the varieties discovered: ten of the most remarkable are engraved.

2. Remarks on the science of emblems so far as it concerns medals, by M. Adlerbeth.

After some preliminary remarks on the history of medals, their nature, and the differences between them and common coin, the author gives satisfactory details on the inscriptions, portraits, figures, and devices to be employed.

3. Historical researches into the confraternity of our Saviour's holy body, at Stockholm, by M. Murberg.

The confraternities, resembling a kind of spiritual free-masons,



sons, were much in fashion at the commencement of the sixteenth century. Among a number of these establishments in Sweden, this was one of the most considerable. It received not only clergy, but laity of both sexes, with no condition but that of paying for the patent. King Charles VIII. was inscribed a member when on his death-bed; and the administrator Steno Sture even after death. This society joined temporal riches to the treasures of spiritual merit.

4. An account of the prizes distributed by the Academy on the 20th of March, 1787.

5. One of the pieces, crowned at the meeting for that purpose, was written by M. Flintenberg: the subject was, the connections of commerce and policy between Sweden and the Hanse Towns, and the effects of these connections. The first part of this dissertation displays the influence of these connections on Swedish politics, from the formation of the Hanseatic league, in the middle of the thirteenth century, when Hamburgh and Lubec confederated to preserve the liberty of navigation, and the security of the public roads, an union in which other commercial towns joined, and which was maintained till the end of the sixteenth century. In the second part the author particularises the nature of the commerce between the Hanse Towns and Sweden, their privileges in that kingdom, and the general effects of this trade. It appears that Sweden profited much by this intercourse; and that the Germans introduced the arts and manufactures. It is doubtless advantageous to a nation to carry on trade in its own bottoms: yet a commodity is always more valued when the merchant comes to purchase, than when it is carried to his residence. The Chinese, who have almost no navigation, procure in exchange for their dried leaves and trinkets vast quantities of European money. But fashion reigns over the opinions of statesmen, as well as over the bonnets of the ladies.

6. Count Oxenstierna's discourse upon his admission into the academy.

7. An essay on the historical style, by Mr. Hallenberg, historiographer of Sweden.

The author passes in review the most eminent ancient and modern historians, and shews the advantages and defects of each in manner and style. His remarks display considerable knowledge and taste.

8. A project for the medals of great men, during the reigns of Gustavus Adolphus and Christina, by Mr. Luth.

9. A collection of designs for medals, chosen from those presented at the solemn meeting.

A Swedish comedy in three acts, called *Tadelskolen*, or the School

School for Scandal, in imitation of Mr. Sheridan's drama, has successfully appeared on the theatre at Stockholm.

The 'Swenka Archivum,' or Swedish archives, published at Stockholm, by M. Gioerwell, keeper of the royal library, appear in Numbers from the rich collection of the editor; who, after employing thirty-five years in his labours for literary history, and in the publication of different periodical works, now lives in rural retirement, solely occupied with the history of his country.

The baron de Rosenhane has published a 'Kort Utcast;' or abstract of the history of Adolphus Frederic, king of Sweden, and of his queen, founded on a series of their medals and jettoons, 8vo. This work is a continuation of the history of the kings and queens of Sweden, by the late M. Berch, and is worthy to be placed by the side of that esteemed production. After learned researches into the origin of the house of Oldenburg, different branches of which now flourish on the three northern thrones, is given the life of the late king, which occupies 150 pages, and that of the queen, which fills 100. The authorities and proofs constitute the rest of the volume. To the medals struck in honour of the king and queen, are added those which bear the busts of the princes and princesses of Sweden, down to the epoch of that which is consecrated to the memory of the naval conflict at Hogland, under the orders of the duke of Sudermania. The author closes with the description of the various coins in gold, silver, and copper, struck during the reign of which he treats. If there remain any intelligence to be added to this work this care will probably be left to future times, in which the veil may be removed, which covers many circumstances not permitted to be disclosed, by the recent respect due to illustrious persons and families.

#### P R U S S I A.

Mr. Busching's German Dissertation on the *running Schools* deserves notice, though only a thin quarto pamphlet. The running schools, or *carendarii*, consisted of scholars, who went on certain days of the week to collect alms for their support, by singing before the houses. Mr. Busching shews the origin of this practice, which is very ancient, especially in Denmark. He mentions celebrated men who have been indebted to this mode of education, particularly, 1. Luther, who in the years 1497 and 1498, belonged to the running schools of Magdeburg and Eisenach; 2. Michael Halding, raised to the highest dignities by the emperors Charles V. and Ferdinand; 3. Afuerus Fritsch, an able lawyer, and the chancellor of a principality;



pality; 4. John Matthias Gefner, counsellor to his Britannic majesty, and professor at Gottingen. He proceeds to shew the inconveniences of this plan, particularly in large towns; and proposes other expedients to support poor scholars.

M. de Verdy, chamberlain to the Prussian king, has published at Berlin a valuable work in French, entituled the Genealogical and Chronological History of the House of Hesse Homburg, to serve as a continuation to Mallet's history of Hesse, composed from the archives of the family. The epithets, 'genealogical and chronological,' are as absurd as Raynal's 'philosophical and political,' being implied in the very nature and essence of the respective works; but we expect soon to see some French work entituled, 'The historical history, &c.' The present production has, however, great merit: and the life of Frederic II. surnamed With the Silver Leg, who was born in 1633, unites the adventures of romance with the solidity of truth. A letter of Mr. Hertzberg, late the Prussian minister of state, is published, in which he candidly allows that the royal author of the Memoirs of Brandenburg had fallen into a gross mistake, concerning a battle in which this Frederic II. landgrave of Hesse-Homburg, was concerned.

The work intituled 'Friedrichs des Zweiten, &c.' or the correspondence of Frederic II. king of Prussia, before and after his accession to the throne, with M. Duhan de Jandun, Berlin, a volume of 118 pages in 8vo. in German; or in French 132 pages 12mo. is valuable to those who know how to estimate the first sparkles of genius. As the preceptor of the young prince had acquired the utmost confidence with his pupil, the soul of Frederic appears unveiled, and displays much goodness and sensibility. But power corrupts the possessor and all around him. This correspondence begins at the year 1727, when M. Duhan's preceptorate ended, and is continued with intervals to the death of M. Duhan, in 1746. The son of this preceptor communicated the present letters to the editor, who is supposed to be M. Formey: the French is the original.

## R U S S I A.

M. Hupel has published at Riga his treatise in German, 'Van den Cosaken,' or, upon the Cosacs, with other memoirs, 8vo. The information of this author seems to deserve confidence.

## E N G L I S H

## ENGLISH LITERATURE.

*An Historical Disquisition concerning the Knowledge which the Ancients had of India. By William Robertson, D. D. F. R. S. (Concluded from p. 131.)*

WE now proceed to consider the fourth and last section, the Notes, and Appendix, of this work. The general observations, contained in the last section, are thus introduced.

Thus I have endeavoured to describe the progress of trade with India, both by sea and by land, from the earliest times in which history affords any authentic information concerning it, until an entire revolution was made in its nature, and the mode of carrying it on, by that great discovery which I originally fixed to the utmost boundary of my inquiries. Here, then, this disquisition might have been terminated. But as I have conducted my readers to that period when a new order of ideas, and new arrangements of policy began to be introduced into Europe, in consequence of the value and importance of commerce being so thoroughly understood, that in almost every country the encouragement of it became a chief object of public attention; as we have now reached that point whence a line may be drawn which marks the chief distinctions between the manners and political institutions of ancient and modern times, it will render the work more instructive and useful, to conclude it with some general observations, which naturally arise from a survey of both, and a comparison of the one with the other. These observations, I trust, will be found not only to have an intimate connection with the subject of my researches, and to throw additional light upon it; but will serve to illustrate many particulars in the general history of commerce, and to point out effects or consequences of various events, which have not been generally observed, or considered with that attention which they merited.

These general observations relate, 1. to the reason why the passage by the Cape of Good Hope was not discovered in ancient times: 2. to the causes of the rapid progress made by the moderns, in exploring India, and of their extensive power, and valuable settlements in that country: 3. to the sudden effect of opening a direct communication with the east, in lowering the price of Indian commodities: 4. to the increased demand for these goods, in consequence of a more plentiful supply: 5. to the causes why the Portuguese so long maintained the exclusive property of India; 6. to the coincidence in point of time between the discoveries of Colon, or Columbus, and Gama;



Gama; and the consequences of that coincidence: 7. to the differences between the effects of these discoveries, in extending the commerce, and adding to the enjoyments of Europe: 8. to the effects of the Portuguese power in India, in preventing Europe from falling a prey to the Turks. All these topics, except the first, have little or no relation to the title, and subject, of this work; and most of them had been so ably discussed by the abbé Raynal, in whose snow we often trace the stolen footsteps of our author, that we can conceive no reason for their insertion, except to swell the book, and render it popular by the mixture of modern ideas, more congenial to the public at large.

Upon the third article the doctor observes

• In what proportion the Portuguese lowered the price of Indian commodities, I cannot ascertain with precision, as I have not found in cotemporary writers sufficient information with respect to that point. Some idea however of this, approaching perhaps near to accuracy, may be formed from the computation of Mr. Munn, an intelligent English merchant. He has published a table of the prices paid for various articles of goods in India, compared with the prices for which they were sold in Aleppo, from which the difference appears to be nearly as three to one; and he calculates, that after a reasonable allowance for the expence of the voyage from India, the same goods may be sold in England at half the price which they bear in Aleppo. The expence of conveying the production of India up the Persian gulf to Bassora, and thence either through the great or little desert to Aleppo, could not, I should imagine, differ considerably by that from the Red Sea to Alexandria. We may therefore suppose, that the Venetians might purchase them from the merchants of that city, at nearly the same rate for which they were sold in Aleppo; and when we add to this, what they must have charged as their own profit in all the markets which they frequented, it is evident that the Portuguese might afford to reduce the commodities of the east to a price below that which I have mentioned, and might supply every part of Europe with them more than one-half cheaper than formerly. The enterprizing schemes of the Portuguese monarchs were accomplished sooner, as well as more completely, than in the hour of most sanguine hope they could have presumed to expect; and early in the sixteenth century, their subjects became possessed of a monopoly of the trade with India, founded upon the only equitable title, that of furnishing its productions in greater abundance, and at a more moderate price.

In discussing the sixth article, Dr. Robertson informs us that the number of negro slaves, in the settlements of Great Britain and

and France, in the West Indies, exceeds a million; and as the establishment of servitude has been found, both in ancient and in modern times, extremely unfavourable to population, it requires an annual importation from Africa of at least fifty-eight thousand, to keep up the stock.

Some of his observations, on the seventh head, merit particular attention.

‘ But while the discovery and conquest of America is allowed to be one principal cause of that rapid increase of industry and wealth, which is conspicuous in Europe during the two last centuries, some timid theorists have maintained, that throughout the same period Europe has been gradually impoverished, by being drained of its treasure, in order to carry on its trade with India. But this apprehension has arisen from inattention to the nature and use of the precious metals. They are to be considered in two different lights; either as the signs which all civilised nations have agreed to employ, in order to estimate or represent the value both of labour and of all commodities, and thus to facilitate the purchase of the former, and the conveyance of the latter from one proprietor to another; or gold and silver may be viewed as being themselves commodities or articles of commerce for which some equivalent must be given by such as wish to acquire them. In this light, the exportation of the precious metals to the East should be regarded; for, as the nation by which they are exported must purchase them with the produce of its own labour and ingenuity, this trade must contribute, though not in the same obvious and direct manner as that with America, towards augmenting the general industry and opulence of Europe. If England, as the price of Mexican and Peruvian dollars which are necessary for carrying on its trade with India, must give a certain quantity of its woollen or cotton cloth or hardware, then the hands of an additional number of manufacturers are rendered active, and work to a certain amount must be executed, for which, without this trade, there would not have been any demand. The nation reaps all the benefit arising from a new creation of industry. With the gold and silver which her manufactures have purchased in the West, she is enabled to trade in the markets of the East, and the exportation of treasure to India, which has been so much dreaded, instead of impoverishing, enriches the kingdom.’

The examination of the eighth topic, in which our author confessedly follows Raynal, we believe more specious than solid, and rather an instance of over refinement. Europe had never cause to fear the maritime power of the Turks, a species of exertion to which their habits and manners are very unpropitious.



The notes and observations now arise to view; and we can perceive none of them which might not have been either blended with the text or thrown to the bottom of the page. In note xi. p. 195, the doctor disbelieves Pliny's statement of the expedition of Seleucus into India, because 'if Seleucus had advanced as far into India as the mouth of the Ganges, the ancients would have had a more accurate knowledge of that part of the country, than they seem ever to have possessed.' But accurate ideas were not attained even from Alexander's expedition; and it is vain to expect them from a military incursion into a country: this modern reasoning against ancient fact is unfair and inconclusive. Dr. Robertson in note xix, p. 206, mistakes the very name and nature of a *periplus*, which is a circumnavigation of a sea, or a description of its shores. Note xxiv, p. 211, bears, 'If the use of the cotton manufactures of India had been common among the Romans, the various kinds of them would have been enumerated in the law, *de publicanis et vectigalibus*, in the same manner as the different kind of spices, and precious stones. Such a specification would have been equally necessary for the direction both of the merchant, and of the tax-gatherer.' This reasoning is far from conclusive, because cotton differs not in *genus* as spices, and precious stones; and because the great variety of the cotton goods of India may be of gradual and late invention.

The correction of D'Anville's eastern geography by M. Goffelin in his 'Geography of the Greeks analysed' stated in note xxxii, deservedly meets with Dr. Robertson's applause. By D'Anville's system the Magnum Promontorium is the southern point of Malacca; by M. Goffelin's it is the point of Braga at the mouth of the river Ava. The Magnus Sinus of D'Anville is the gulph of Siam; of Goffelin, the gulph of Martaban. The Cattigara of Goffelin, is Mergui in the west of Siam: Thinxæ or Sinxæ metropolis is now Tanaferim. The Ibadii insula one of a cluster of isles of this part of Siam. Dr. Robertson adds that, from the Ayen Ahbery, Vol. II. p. 7, it appears that Cheen was an ancient name of Pegu, and the ancient Sinxæ might refer to this. D'Anville is an excellent geographer, but far from infallible, and, among his errors, is conspicuous, a fondness for the assimilation of ancient and modern names. His inland geography of the Seres, &c. in Asia, and his delineation of the north of Europe as known to the ancients, must be also greatly reduced. The geographer of Ravenna describes the north part of the Ganges as a river of the Seres.

The praise of Mr. Gibbon, in note xxxv, is given with evident constraint: 'accuracy and precision, industry, and discernment,'

cernment,' are feeble echoes of applause, while every Scottish writer mentioned by Dr. Robertson is learned, and ingenious, and elegant! We particularly disrelish the *esprit du corps* when it appears in a national shape. In note xxxvi. p. 225, it is said that an Arabian relation divides the peninsula of India into four kingdoms; and yet our inattentive author only mentions one which is in the *peninsula*, namely Guzerat: the others are in the north of India. Dr. Robertson concludes, note xxxix, p. 231, that the intercourse between Egypt and Europe had ceased because papyrus was not imported after the seventh century: the inference is far from positive. Gibbon vol. ix. p. 379, ed. 1791, shews that common paper was known to the Saracens at the beginning of the eighth century, of course the manufacture of papyrus must have been neglected; the European books of the middle ages were mostly religious, and it might appear profanation to use Mahometan materials; but the ignorance of Europe was the great cause, and not the effect, of the non-importation of papyrus and paper. The instances of Marco Polo's knowledge of the east, given in note xlv. p. 237, are trifling; and we refer the doctor to Muller's Latin edition of that great traveller for fuller information.

In passing to the Appendix, containing observations on the civil policy—the laws and judicial proceedings—the arts—the sciences—and religious institutions of the Indians, we must observe that it is doubtless the first time that such various, and important matters, were discussed in an Appendix; or that an Appendix contained a grander subject than the book to which it hangs. The enquiries of this part might have formed a pleasing variety to the geographical and antiquarian plan of the Disquisition, and belong in a great measure to the knowledge which the ancients had of India: but our author is fond of the old Dutch garden, in which the departments were kept most formal and distinct, and the yew trees of history were never mingled with the flowering shrubs of science and criticism: the grand and natural scheme of the English garden exceeds his views; for with it a well-digested history may be compared, in which we find the plain but vivid verdure of narration, the flowers of eloquence, here a grove of meditation, there a distant prospect of genius, grottoes of science, temples of criticism, interspersed with all the charms of variety. As the doctor's work now stands, we can only compare it to one of these eastern sheep, whose enormous tail is more fat and valuable than the body.

The remarks upon the distinction of ranks, and separation of professions in India, deserve notice.

Such arbitrary arrangements of the various members which compose a community, seems, at first view, to be adverse to improvement



provement either in science or in arts; and by forming around the different orders of men, artificial barriers, which it would be impious to pass, tends to circumscribe the operations of the human mind within a narrower sphere than nature has allotted to them. When every man is at full liberty to direct his efforts towards those objects, and that end which the impulse of his own mind prompts him to prefer, he may be expected to attain that high degree of eminence to which the uncontrouled exertions of genius and industry naturally conduct. The regulations of Indian policy, with respect to the different orders of men, must necessarily, at some times, check genius in its career, and confine to the functions of an inferior cast, talents fitted to shine in an higher sphere. But the arrangements of civil government are made, not for what is extraordinary, but for what is common; not for the few, but for the many. The object of the first Indian legislators was to employ the most effectual means of providing for the subsistence, the security, and happiness of all the members of the community over which they presided. With this view they set apart certain races of men for each of the various professions and arts necessary in a well-ordered society, and appointed the exercise of them to be transmitted from father to son in succession. This system, though extremely repugnant to the ideas which we, by being placed in a very different state of society, have formed, will be found, upon attentive inspection, better adapted to attain the end in view, than a careless observer is, on a first view, apt to imagine. The human mind bends to the law of necessity, and is accustomed, not only to accommodate itself to the restraints which the condition of its nature, or the institution of its country, impose, but to acquiesce in them. From his entrance into life, an Indian knows the station allotted to him, and the functions to which he is destined by his birth. The objects which relate to these are the first that present themselves to his view. They occupy his thoughts, or employ his hands; and, from his earliest years, he is trained to the habit of doing with ease and pleasure that which he must continue through life to do. To this may be ascribed that high degree of perfection conspicuous in many of the Indian manufactures; and though veneration for the practices of their ancestors may check the spirit of invention, yet, by adhering to these, they acquire such an expertness and delicacy of hand, that Europeans, with all the advantages of superior science, and the aid of more complete instruments, have never been able to equal the exquisite execution of their workmanship. While this high improvement of their more curious manufactures excited the admiration, and attracted the commerce, of other nations, the separation of professions in India, and the early distribution of the people into classes, attached to particular kinds of labour, secured

such abundance of the more common and useful commodities, as not only supplied their own wants, but ministered to those of the countries around them.'

But when Dr. Robertson proceeds to observe that 'what now is in India, always was there, and is likely still to continue,' we doubt that he is a philosopher. We wish that he had seen Meiners *De causis Castarum in Egypto et India*, Gottingen, 1790, who regards the casts as proofs of revolution and conquest, and not as examples of stability. The upper casts are white, being foreign conquerors from the north, the others gradually decline in colour till they end in the black Parias, the Æthiopes Indi of ancient geography, then a distinct people in the south, now scattered over the country.

The ancient partition of India, into states of great magnitude, strikes our author as a proof of early civilisation: he delights to dwell on the power of the Brahmins who could put their sovereigns to death; and views with a cursory eye the agriculture and the *ryots*. His remarks on the Indian jurisprudence are too brief even to excite, far less to gratify, curiosity. In p. 274, Dr. Robertson says 'we may conclude that the Hindoos have in their possession treatises concerning the laws, and jurisprudence of their country, of more remote antiquity than are to be found in any other nation. The truth of this depends not upon their own testimony alone, but it is put beyond doubt by one circumstance, that all these treatises are written in the Sanskreet language, which has not been spoken, for many ages in any part of Indostan, and is now understood by none but the most learned Brahmins.' The antiquities of distant countries are particularly apt to mislead, being not only remote in time, but in place: and the vagueness of the doctor's reasoning must strike every reader who reflects on the mutability of language; which, in the course of three or four centuries, may be so changed that the former speech shall become an object of erudition. Sir William Jones observes, (p. 275) that in the first of the sacred law-tracts, which the Hindoos suppose to have been revealed by Menu, some millions of years ago, there is a curious passage on the legal interest of money, and the limited rate of it in different cases, with an exception in regard to adventures at sea. This the doctor considers as a proof of the greatest refinement, in periods of the most remote antiquity; and, for our part, we regard it as an evidence that the revelation of Menu is a late forgery. We yet know very little of Indian literature; but when this curious and interesting subject is further explained, it is believed that the value of one century will begin to be estimated in its chronology; as



chronology; and that we shall cease to reckon by wild thousands, and millions of years. In the Arabian accounts of India and China, published by Renaudot, we find that the Chinese, (p. 22) universally learned to read and write; and that though there were families of learned men in India (p. 32) yet the Indians (p. 83), were accustomed to repair to Sarandib, or Ceylon, to attend the literary assemblies; no great proof of proficience in the continent, so late as the ninth century. It is matter of surprize that these valuable relations are not used by Dr. Robertson in his Appendix.

The state of the arts in India form the next topic of our author's investigation.

‘As the condition of the ancient inhabitants of India, whether we consider them as individuals, or as members of society, appears, from the preceding investigation, to have been extremely favourable to the cultivation of useful and elegant arts; we are naturally led to enquire, whether the progress which they actually made in them, was such as might have been expected from a people in that situation. In attempting to trace this progress, we have not the benefit of guidance equal to that which conducted our researches concerning the former articles of enquiry. The ancients, from their slender acquaintance with the interior state of India, have been able to communicate little information with respect to the arts cultivated there; and though the moderns, during their continued intercourse with India for three centuries, have had access to observe them with greater attention, it is of late only, that by studying the languages now and formerly spoken in India, and by consulting and translating their most eminent authors, they have begun to enter into that path of enquiry which leads with certainty to a thorough knowledge of the state of arts cultivated in that country.’

He first considers the pagodas or temples, and the castles; then the productions of the loom and the needle; and lastly poetry: in which class the Bagvhat-Geeta, translated by Mr. Wilkins, and Sacontala by sir William Jones, engage his particular attention. The attainments of the Indians in science are treated in the succeeding division, under the heads of logic and metaphysics, ethics, physics. Concerning the two first subjects very little is said: in the article of physics Dr. Robertson observes the proficience of the Indians in arithmetic, from the invention of the ten ‘cyphers or figures,’ forgetting the proofs which have been adduced for the use of these abbreviations in accompts among the Greeks and Romans, before the time of Boethius; and from the Greek empire it is as probable that they passed to the Arabs and Indians. On

the Indian astronomy he offers some curious remarks; but when the ingenious doctor proceeds to state M. Bailly's notions on this subject, he seems unaware of the visionary character of that elegant writer. The following laudable observations deserve particular attention.

'In an enlightened age and nation, and during a reign distinguished by a succession of the most splendid and successful undertakings to extend the knowledge of nature, it is an object worthy of public attention, to take measures for obtaining possession of all that time has spared of the philosophy and inventions of the most early and most highly civilised people of the East. It is with peculiar advantages Great Britain may engage in this laudable undertaking. Benares is subject to its dominion; the confidence of the Brahmins has been so far gained as to render them communicative; some of our countrymen are acquainted with that sacred language in which the mysteries both of religion and of science are recorded; movement and activity has been given to a spirit of inquiry throughout all the British establishments in India; persons who visited that country with other views, though engaged in occupations of a very different kind, are now carrying on scientific and literary researches with ardour and success. Nothing seems now to be wanting but that those entrusted with the administration of the British empire in India, should enable some person, capable, by his talents and liberality of sentiment, of investigating and explaining the more abstruse parts of Indian philosophy, to devote his whole time to that important object. Thus Great Britain may have the glory of exploring fully that extensive field of unknown science, which the academicians of France had the merit of first opening to the people of Europe.'

The last evidence, which the doctor mentions, of the early and high civilisation of the Indians, is deduced from the consideration of their religious tenets, and practices. But on this, as on the other objects of this Appendix, we find more of trivial declamation, than of information and instruction. Instead of a bold, picturesque, and masterly delineation of the Indian religion, the author promises and gives, 'a sketch and outline of the history and progress of superstition, and false religion, in every region of the earth!' It is needless to add that this part of the work is particularly languid, and unsatisfactory.

Even the Appendix must have its notes apart, that they may not fatigue the author, by weaving them into an artfully variegated text; but may perplex the reader by scraps of disjointed reasoning and intelligence. Rogers' '*Porte Ouverte*' (note I.) certainly deserves to be better known; and at the present



present period, when Indian affairs attract much curiosity, we would recommend it to some learned writer to draw up a *Bibliotheca Indica*, or a catalogue of all the books which illustrate India, from the classical times to the present epoch.

Note iv. concerning the property of land in India, is particularly interesting. Mr. Rouse, in his Dissertation concerning the Landed Property of Bengal, maintains that the Zemindars possess their landed property by hereditary right: while Mr. Grant, in his Inquiry into the Nature of Zemindary Tenures, &c. contends that the office of the Zemindars is temporary and ministerial, that they are merely collectors of revenue, removeable at pleasure, and that the tenure by which the *Ryots* hold their possessions is derived immediately from the sovereign. Dr. Robertson imagines that the state of landed property in India bears some analogy with feudal tenures, granted at first during pleasure, afterwards for life, at length perpetual and hereditary. Analogy, however, affords but weak arguments: and Mr. Grant, in the preface to the second edition of his tract, has ably replied to Mr. Rouse. It is, indeed, a maxim of the British government to support an analogous aristocracy, wherever its influence extends; for it is an easier province to secure the majority of an aristocracy, than of a people: yet, as Mr. Grant observes, 'the ryots indeed or husbandmen of Bengal, forming the great mass of the people, might have reason to unite in a popular clamour against the prevailing doctrine; but they are too passive in their nature to utter a groan, that shall be heard by the delegated administration on the spot, much less by the distant ruling power of the British empire.'

Note ix, on the Sanskreet literature, is not incurious. The extensive use of the Sanskreet language is illustrated from Mr. Halhed's preface to his grammar, and the pieces translated from it are mentioned; being, exclusive of the Bagvhat Geeta, and Sacontala, the Heetopades, some small poems, and some grants of land.

To conclude our account of this work, for the length of which the reputation of the author, and the nature of his subject, must apologise, with a few general remarks, we must ingenuously confess that we differ little in opinion from those who affirm that this Disquisition is too learned for popular readers, and too superficial for the learned. M. D'Anville's tract on the geographical antiquities of India (Paris, 1775, 4to.), and the abbé Raynal's great work, leave but few original gleanings for Dr. Robertson. Industry in compilation, distinctness of method, that elegant uniformity of language, which never rises to the grandeur or riches of eloquence, and never sinks into vulgarity, form the author's fame. To new flights of ge-

nius, to sublime thoughts and composition, to bold examination, to the discovery of new and important facts, to the undaunted assertion of unpleasing truths, to the wide scope of philosophy, to the ardent exertions of patriotism, his mind never aspires. Yet the present work, amid many defects, has no small pretensions to merit and value.

The two maps are badly executed; one being an erroneous copy from Ptolemy; the other an erroneous copy from M. D'Anville. The Caspian sea, and river Oxus, are particularly misrepresented; and we must refer to the last great map of the Russian empire, 1776, or to that in Coxe's Travels, or Forster's Voyages to the North, for an exact delineation. In this last book, Dr. Robertson might have found many curious materials.

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*Memoirs of the late Rev. J. Wesley. (Concluded from p. 437.)*

**I**N August 1744, Mr. W. preached for the last time before the university of Oxford; to which he had given offence by the imputation of 'a crime of no common size.' What it was is not mentioned. We believe it implied no moral turpitude, but some deviation from gospel-doctrines relative to faith and regeneration. Ever eager to assimilate the incidents of his life with past events of importance, he remarks that this dismissal took place on St. Bartholomew's day, 'the same in which near 2000 burning and shining lights were put out at once.'

In 1748, he instituted a school at Kingswood in Somersetshire, for the instruction of the colliers' children. But it is now appropriated to the children of Methodists.

• Adjoining to the school was a chapel, which his brother Samuel wished him to have consecrated, and subject to episcopal jurisdiction. But here, as usual, they differed; and with all his reverence for lawn sleeves, he chose rather to be the bishop himself.'

Of this institution the rules are rigorous to a degree of Puritanism.

Mr. W. was a strenuous advocate for celibacy. Hence, many young women in his connexion 'took it into their heads that they were sacred, devoted things, and not to be profaned by approximation to the other sex.' This doctrine gave great offence to all parties; and it was reasonably demanded of Mr. W. what had induced himself to marry: to which question he bluntly answered, 'for reasons best known to himself.' Yet for some years he opposed the matrimonial engagements of his preachers, whom he threatened with expulsion for contracting them. But his own marriage, which took place in 1751, and proved



proved a very unfortunate one, introduced a different system.

In this part of the work we are presented with a succinct account of the political system of methodism, of the famous Deed of Declaration executed in 1784, and many other particulars of its internal history, very gratifying to such as are desirous of obtaining a complete acquaintance with these subjects.

The revolution in North America totally disjoining all connexion, in church as well as state, between great part of that continent and the parent country, and the bishop of London refusing to ordain missionaries recommended by Mr. W. to disseminate the gospel in the revolted provinces, that gentleman thought proper to take on himself the offices of consecration and ordination, precisely *more episcopi*. This usurpation produced much dissension and controversy: in the heat of which Mr. W. was impelled to pronounce himself, in the *Arminian Magazine*, 'as true and as scriptural a bishop as any in England or Europe.' But the fallacy of all his arguments in favour of this power, whether exercised by him as an *overseer* (for thus he affected to simplify *ἐπισκοπος*) or as a *presbyter*, are clearly demonstrated by Mr. H. to be wholly sophistical and groundless. Numerous were the mischiefs arising from this usurped power: however, some time before his death he 'repented of the steps he had taken, and did all in his power to counteract what he too plainly perceived an increasing tendency toward a final separation from the church.'

Throughout the latter part of Mr. W's labours, Dr. Coke appears to have been an able assistant. It is insinuated that he looked forward to the vacant chair at the demise of his principal: that seat, however, Mr. H. asserts, will never again be filled by a single ruler. The methodistic government, like other public bodies, has changed from a pure monarchy to a republican, or mixed system. The doctor seems not to have possessed the address of his superior: for on his arrival in America in 1784, having given offence 'by not handling a tender point in the most delicate manner,' more than once his person was in danger.

'Several riots were excited: and one lady offered "the rioters fifty pounds, if they would give that little doctor one hundred lashes." But the doctor was in luck. Some of his friends were of the church militant; and a strapping colonel interposing, the vapulation did not take place.'

The following sketch of the missionaries exercising their vocation, together with the scene of their labours, is interesting and picturesque:

‘ The employment of the preachers on the continent was laborious ; though perhaps it had its agreements : for it has been observed that few who have gone over have thought proper to return. In the course of the day, they frequently rode twenty or thirty miles through the wilderness, preaching twice or thrice, and sometimes to considerable congregations. Their excursions through immense forests, abounding in trees of all sorts and sizes, were often highly romantic. Innumerable rivers and falls of water ; vistas opening to the view, in contrast with the uncultivated wild ; deer now shooting across the road, and now scouring through the woods ; while the eye was frequently relieved by the appearance of orchards and plantations, and the houses of gentlemen and farmers peeping through the trees, formed a scene so various and picturesque, as to produce a variety of reflection, and present, we will not say to a philosophic eye, but to the mind of every reasonable creature, the most sublime and agreeable images.

‘ Their worship partook of the general simplicity. It was frequently conducted in the open air. The woods resounded to the voice of the preacher, or to the singing of his numerous congregations ; while their horses, fastened to the trees, formed a singular addition to the solemnity. It was indeed a striking picture ; and might naturally impress the mind with a retrospect of the antediluvian days, when the hills and vallies re-echoed the patriarchal devotions, and a Sheth or an Enosh, in the shadow of a projecting rock, or beneath the foliage of some venerable oak, delivered his primeval lectures, and was a “ preacher of righteousness” to the people.’

Among other *agreements*, a term which Mr. H. has rather too literally copied from the French *agrèmens*, may be reckoned the American hospitality : and it appears that the missionaries met in that country with little or no persecution. This contrast to the ferocious proceedings among ourselves is accounted for by a prevailing similarity of sentiment between the modern Americans and the ancient Non-conformists ; by the preachers having *exhausted their wild-fire* on this side the water ; ‘ so that their discourses were more scriptural and rational than those of the primitive methodists ;’ and by the small proportion in that country of what is called MOB, compared with our own. For the propagation of the methodistic doctrines two seminaries are established, entitled after the projectors, *Cokesbury* and *Wesley* colleges.

In 1790 the number of converts in America and the West India islands was 48,302 ; and the whole number in Europe and America, upwards of 120,000 : including 380 itinerant, and 13 or 1400 local preachers. It was under consideration to send missionaries to the East Indies, and to the coast of Africa ; but



as there was no invitation from any person who resided at either place, nor the least probability of success, the proposal was dropt.

‘ The last mission in which they have engaged, is conducted by the conference in America, and is directed to a settlement called Kentucke, on the banks of the Ohio, and on the borders of the Indian territories, near the Mississippi: and, in spite of the Indian tomahawks, several offered and were accepted for this dangerous service; which, at that time, was more so than usual, on account of a war then subsisting with this singular people.’

The origin and progress of methodism is thus judiciously investigated.

‘ Dr. Trapp has observed, that when he saw Mr. Law’s writings, he thought these books would certainly do mischief; and the methodists appearing about that time, he considered this gentleman as their parent. Dr. Warburton considers them as the offspring of Mr. Law and count Zinzendorf: while Mr. Wesley dates his first religious impressions at Oxford from his acquaintance with the writings of Dr. Taylor. The fact is, that all these writers had their influence: though in the genius and doctrines of methodism, we see more distinct traits of Moravianism, if not mysticism, than of the more sober divinity of Dr. Taylor; whom some moderns have branded with pelagianism.’

As to the title of *methodists*, Mr. W’s own authority decides the occasion. It arose from their precisely regular and *methodical* conduct: and it also alluded to a set of physicians, thus denominated, who flourished at Rome about the time of Nero. We mention this because it has been premised that the appellation had a learned origin, referring to that *way* (*μῆτος*) by which term Christ’s religion, in its first promulgation, was frequently distinguished.

The late Mr. Badcock is said to have declared that he was acquainted with ‘ the very first spring of Mr. W’s enthusiasm:’ and that, ‘ by an incident in domestic life he saw his genius clouded, and the clearest reason muddled in the school of mysticism.’

This incident, we agree with Mr. H. it is a pity that Mr. B. did not reveal. It would have operated as a master-key to all the intricacies of his subsequent conduct.

His regulations were

“ —to use absolute openness and unreserve, with all he should converse with; to labour after continual seriousness, not willingly indulging himself in any, the least levity of behaviour, or in laughter; no, not for a moment; to speak no word which does not tend

to the glory of God ; in particular, not a tittle of worldly things ; and to take no pleasure which does not tend to the glory of God."

On the unlimited exercise of the first rule, Mr. H. relates a laughable anecdote of a preacher *in the connexion*.

\* A general officer happening to come to the town where he was, he went to see the troops reviewed. The officer was observed to swear. The next morning early he went to his lodgings, and knocking at the door, asked the servant if his master was up. He was desired to call again in two or three hours ; but he insisted on seeing the general immediately on urgent business. The footman finding him so importunate, ran up and told his master, who ordered him to be shewn into his chamber. When the servant withdrew, after a short introduction, he gave the general to understand, that he was come to reprove him for swearing so heartily the day before ; and that he meant to have done it on the field, but was prevented by the croud. The officer thanked him with great politeness, and added, " I am extremely happy, sir, that you did not enter upon this business during the review, for if you had, I should certainly have run you through the body."

The rest of these regulations Mr. H. demonstrates to be equally absurd in their consequences : and it is observed that Mr. W.

\* —soon found some of his rules to be overstretched, and frequently, even in the advanced stages of life, forgot the austerity of his principles, and entered with a good grace into all the cheerfulness of innocent mirth.'

His adherents imitated him in his minutest actions to a degree of idolatry. When he left off tea in 1742, they did the same. If he lived on vegetables, and lay on boards, they followed his example. Some imitated his hand-writing, and so exactly copied his style and manner of speaking, that the difference was almost imperceptible.

When *Junius* appeared, Mr. W. offered his services to confute him, saying, ' I will shew the difference between rhetoric and logic.' But they were not accepted ; nor is it probable they would have been successful.

It is singular enough that Mr. W. though bred at a seminary, which, in unison with all others, teaches the Copernican system, should deny the plurality of worlds ; that in philosophy he should have been a sceptic, and have believed in no system. An ill-natured reader would observe that he had exhausted all his faith upon religion.

We shall conclude this article with a description of his personal manner, and a summary of his character.

His



‘ His face, for an old man, was one of the finest we have seen. A clear, smooth forehead, an aquiline nose, an eye the brightest and the most piercing that can be conceived, and a freshness of complexion, scarcely ever to be found at his years, and impressive of the most perfect health, conspired to render him a venerable and interesting figure. Few have seen him, without being struck with his appearance : and many, who had been greatly prejudiced against him, have been known to change their opinions the moment they were introduced into his presence. In his countenance and demeanour, there was a cheerfulness mingled with gravity : a sprightliness which was the natural result of an unusual flow of spirits, and was yet accompanied with every mark of the most serene tranquility. His aspect, particularly in profile, had a strong character of acuteness and penetration.’

‘ His attitude in the pulpit was graceful and easy ; his action calm and natural, yet pleasing and expressive : his voice not loud, but clear and manly ; his style neat, simple, perspicuous : and admirably adapted to the capacity of his hearers.’

‘ In social life, Mr. Wesley was lively and conversible ; and of exquisite companionable talents. He had been much accustomed to society ; was well acquainted with the rules of good breeding ; and, in general, perfectly attentive and polite. The abstraction of a scholar did not appear in his behaviour. He spoke a good deal in company : and, as he had seen much of the world, and, in the course of his travels, through every corner of the nation, had acquired an infinite fund of anecdote and observation, he was not sparing in his communications ; and the manner in which he related them, was no inconsiderable addition to the entertainment they afforded.

‘ His manner, in private life, was the reverse of cynical or forbidding. It was sprightly and pleasant, to the last degree ; and presented a beautiful contrast to the austere deportment of many of his preachers and people, who seem to have ranked laughter among the mortal sins. It was impossible to be long in his company, without partaking his hilarity. Neither the infirmities of age, nor the approach of death, had any apparent influence on his manners. His cheerfulness continued to the last ; and was as conspicuous at fourscore, as at one and twenty.’

His death was one of those rare instances, in which nature, drooping under a load of years, sinks into the grave by a gentle decay. His last illness commenced February 17, 1791 ; and terminated March 2. The circumstances of his death, which have been frequently detailed, are related by Mr. H. with much solemnity and pathos.

The most striking feature in Mr. W's character, amiable as it was, and exemplary, is stated by Mr. H. to have been the love of power. 'He has been often charged with this propensity, and the charge is not yet refuted: we will say more; we challenge any man to refute it.'

The charge is strongly supported. But after all, it was necessary that the institutor and chief of a numerous and increasing sect should be fond of power. A tame spirit would by no means have been equal to the maintenance of sufficient authority over them.

In whatever light we survey Mr. W. it is impossible not to regard him as an extraordinary character. His discipline, his abstemiousness, his labours, his preaching, exceed all comparison and computation. That he has promoted the interests of Christianity and of the established religion, is indubitable: because he has awakened to a sense of morality numbers whose obscurity of condition, and total want of education, rendered them inaccessible by the usual means of instruction; and because his efforts have stimulated the established clergy to greater exertions. We may add, that as methodism originated from the supineness of the clergy, it will owe to the same cause any farther progress. It is not uncharitable to assert, that if the ordained ministry were as attentive to their duty as their irregular coadjutors, methodism and field-preaching would long, ere this time, have *hung their drooping heads*.

We have seldom met with a work that deserved more unqualified approbation than the present. It is a copious repository of methodistic intelligence; and Mr. H. has established his claim to the title of an impartial and faithful historian.



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**A R E V I E W**  
**OF**  
**P U B L I C A F F A I R S,**

**FROM**

**SEPTEMBER 1791, TO JANUARY 1792.**

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**N O R T H A M E R I C A.**

**T**HE unimportant conflicts with the Indians appear to have subsided. A solemn meeting was held at Newtown on the river Tioga, between colonel Pickering, on the part of the American states, and about twenty sachems or chiefs of the Six Nations, and other tribes, which terminated in a treaty of conciliation.

**W E S T I N D I E S.**

In the month of August a dreadful insurrection of the negroes happened in St. Domingo, or the French division of Hispaniola. It began on the plantation of M. Chaband, situated four leagues to the westward of Cape Francois; and in a few days the insurgents had swelled to a great number, and carried death, fire, and destruction, through this flourishing settlement. The white people were massacred without remorse, and the rich sugar-plantations consumed. M. Bugnet was immediately dispatched to lord Effingham, the governor of Jamaica, in order to solicit assistance; and a council being called, it was assented that the French should be permitted to purchase arms and provisions; two frigates and a sloop of war were also sent to Cape Francois; and every aid was given which the state of Jamaica permitted, that island being nearly as much deranged by the imprudent debates of  
the

the British parliament concerning the slave-trade, as St. Domingo by those of the National Assembly. The aid lent by the English, to this most important of the French settlements, excited the gratitude of the National Assembly, which was expressed in a vote of thanks: and it was the more recommended by the contrast exhibited in the conduct of the Spaniards in Hispaniola upon this trying occasion, they not only denying to lend any assistance, but expelling and delivering up the refugees to certain death. It is even suspected that the Spaniards excited the revolt, from enmity to the new French principles of government. At length the commotion was with difficulty suppressed. The loss sustained is estimated at upwards of twenty millions sterling. The negroes killed are computed at twelve thousand; the Europeans amount to about eight hundred.

### PELEW ISLANDS.

These interesting regions, so romantically painted by Mr. Keate, have been again visited by the English. The good old king Abba Thulle received captain Macluer with great satisfaction, and treated him and his crew, nearly a month, with distinguished favour and hospitality. Though affected with the tidings of Lee Boo's death, he intrusted the captain with another son and a daughter.

### EAST INDIES.

The transactions in this country are not a little important. Lord Cornwallis began the campaign with vigour and success. Tippoo in vain offered to conciliate measures with the English; lord Cornwallis refusing to make a separate peace, and insisting that the allies should be comprehended; a proposal which Tippoo declined. The speedy retreat of Tippoo, and the capture of Bangalore, soon followed. Lord Cornwallis then advanced to Seringapatam, the capital city of the enemy, and totally defeated Tippoo, who either seriously hoped to withstand the English force, or, as is more probable, only wished to occasion a delay which, however short, the approach of the rainy season rendered desirable.

Hitherto success had followed the English arms; but the rains suddenly commencing, lord Cornwallis found that his army began to want forage; and not being able to join general Abercromby, owing to the badness and almost impracticability of the fords of the Cavery, an obstacle before unknown, he was forced to abandon all thoughts of attacking Seringapatam till the rainy season had elapsed. Some heavy  
iron



iron guns were from necessity destroyed, but no other loss was sustained in the retreat. As lord Cornwallis was returning towards Bangalore, he was surprised to hear that the two Mahratta armies, which he supposed to be 150 miles distant, were within a day's march: several letters had been written to him by the chiefs, not one of which had reached him; a circumstance singularly unfortunate, as he would have adopted a very different plan of operations, if he had known, eight or ten days before, that he could have depended on the junction of so powerful a force.

We entertain a high respect for lord Cornwallis; but, to copy his own expressions, we are *surprised*, and *suppose* this strange defect of intelligence to be *singularly unfortunate*. The ancients worshipped the fortune of a general, while we only worship his prudence. But we firmly believe that it was impossible to procure intelligence, by any expence or disguise, since lord Cornwallis failed in this most essential point of war.

It would appear that the character of Tippoo has been much undervalued by his enemies. He is the son of an usurper, in a country where almost every regal family owes its life to recent usurpation; but that he is no tyrant, would appear from the tried fidelity of his people upon this great occasion. In all the arts of peace and war, he is confessedly far superior to any Indian potentate. The delay in the capture of Seringapatam may not be easily remedied. The Mahrattas and the Nizam, may soon learn this evident axiom, that, in assisting the English, they err against the most palpable rules of political conduct; for the fall of Tippoo can only contribute to their own destruction. Meanwhile the expence of the war is enormous, and, whatever faith we wish to observe to our allies, they cannot expect us to proceed much further merely upon their account.

#### TURKEY.

This empire has at length been so fortunate as to procure peace from Germany and Russia. The terms we stated on a former occasion. It is computed that in the last war Turkey lost 200,000 soldiers; Russia 100,000; the Austrians, who fell in battle, or in the unhealthy marshes, are supposed to exceed 130,000.

#### AFRICA.

A short war arose between the emperor of Morocco and the Spaniards. The emperor besieged Ceuta; but peace is since restored.

The English Sierra Leona company has ordered experiments to be made, concerning the growth of sugars in their settlements, which have met with such success as to encourage a hope that the present high price of this commodity may be soon reduced, by a rivalry with the West India merchants, who will apparently suffer by their own avarice.

## R U S S I A.

The peace concluded with Turkey has been followed by the death of prince Potemkin; an event, considering his transcendent power, of no small importance. Catharine II. is now advanced in years, and it is no wonder that the Grand Duke has numerous friends, ready to pay devotion to the rising sun. His party is considerably strengthened by the death of the powerful favourite; and, as most reigns reverse the maxims of the preceding, his party prefers peaceful councils. The empress finds occasion for all her prudence at this conjuncture; and great efficacy of authority is required to moderate contending parties, and to touch the distant and discordant springs of this enormous empire. It is not improbable that a new favourite may succeed Potemkin; but it is to be expected that the empress will not enlarge his power to such an immoderate degree. Russia resembles in extent the Roman empire, and is exposed to similar revolutions and divisions.

The empress, as is said, favours the emigrant princes of France, so far as to be concerting active measures in their support. But it is presumed that the finances of Russia are too much exhausted to permit any great exertion in this new and extraneous scene; and, according to the best information which we can procure, the empress has recently shewn less attention to the requests of the emigrant princes.

## P O L A N D.

The elector of Saxony still hesitates to accept the reversion of the crown of this country, though rendered hereditary: as to his predecessors it has proved a wreath of thorns. He desires some additional prerogatives, which may well be granted; for the constitution still preponderates too much to an aristocracy; and it is often the interest of the community in that case to increase the royal power. The equestrian order is the only nobility allowed by the Polish laws, which neglect titles as vain additions; and though they regard those who hold the *offices* of palatines and castellans, and other senators, as the second order of the state, and the nobility as the third, still all the senators and the clergy must be chosen from the nobles;



nobles; so that this class forms in fact all the three distinctions of peers, clergy, and commons; for almost every free yeoman is a noble. Hence it might appear that the nobles must be so numerous, that the distinction would be little regarded; but the vast number of peasants or slaves serves as a foil even to this large body. The inhabitants of the cities and towns are mostly of German extraction, and can hardly be regarded as Poles. The mass of the people are slaves; at the utmost not above five hundred thousand (including citizens) out of fifteen millions are free. These slaves, by the new constitution, are received under the protection of the national law and government; that is, they are not, as before, to be tried and adjudged, even in capital cases, by their masters: and they are enabled to form agreements with their *proprietors*, who are not to be permitted at pleasure to alter such contracts with *their villagers*. Such are the terms used in the new constitution; so that the Polish peasants have, at the most, only acquired the privileges of servitude held by the *villains* of the middle ages. On the contrary, the old privileges of the nobles are confirmed, by the second article of the constitution; so that it remains with them whether they may not try their peasants for life and death, and exert every other prerogative as before \*. When the constitution betrays such discordance in itself, it is no wonder that the elector of Saxony is little eager to accept a crown still too much exposed to the contempt of an uncurbed aristocracy.

## S W E D E N.

The alliance between Russia and this power has excited surprize. The terms are not exactly known; but it is a general supposition that the affairs of France bear a share. Sweden doubtless prepares for war; but the declaration of hostilities by the dey of Algiers against this country may haply furnish some amusement to the arms of Gustavus III. and add to the adventures of this romantic king.

## D E N M A R K.

The attentions of the Danish government to the state of the peasantry deserve more praise than the idle and ruinous enterprises of war. The peasants being universally declared free, some of the Jutlandic nobles opposed the proceedings of

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\* We have been the more full on this subject, as some respectable writers continue to misrepresent the Polish constitution. To those who wish to examine the subject may be recommended the work of Hartknoch, *De Republica Polonica*, Francof. 1687, 8vo. as the most complete account of the former state of Poland, and indeed the most ample and instructive ever given of any European government. In this work the old privileges granted to the nobles, or equestrian order, &c. &c. may be found, with proper authorities to corroborate our remarks in the text.

the commissioners appointed for this purpose : and the cause being tried before the high court of justiciaries, the nobles were defeated, heavy pecuniary fines imposed on them, and from two of the number their badges of distinction were taken : the cause was also published at large for the instruction of the nation.

In addition to this concession, the amiable prince of Denmark, who may be regarded as the regent of the kingdom, is about to abolish the feudal services, which have so long oppressed the country. In order to effect this salutary affair in the most equitable manner, the lords of manors, and their tenants, are ordered to enter into a friendly agreement. In case of a difference, the cause is to be submitted to arbitrators, whose award shall be final. To give an example, the king and the prince have commenced the reformation on their personal estates, which are parcelled out at very moderate prices to the tenants, now freeholders instead of slaves. Count Christian Reventlow, and Messicuro Colbiornsen, have distinguished themselves by their writings in favour of freedom, which are printed in a collection of papers, intituled, 'Transactions of the Royal Committee appointed to enquire into the present State of the Peasantry in Denmark.' It is remarkable, that the last spark of liberty among the peasants was extinguished in 1742, under a king who has been extolled on account of his piety. The feudal slavery had been advancing by degrees in Denmark, from the thirteenth century to the present : in the thirteenth century, all men were free who held even the smallest portions of land.

The liberty of the press is also liberally supported by the prince, who lately declared against any new restrictions ; and asserted, that the common law of libels was sufficient to guard any person from real injury in this respect.

#### I T A L Y.

The pope has sent a vehement memorial to most European courts, against the conduct of the French assembly in resuming Avignon, and the Comtat Venaissin : but the pontiff's memorials are now as little regarded as his bulls ; and the papal power is falling with increasing velocity.

#### S P A I N.

The war with Morocco has been already mentioned. It was unjustly surmised that this war was entered into, in order to divert the attention of the people, who might be impressed with the affairs of France : but the reign of ignorance and bigotry is so firmly established in Spain, that many years may elapse before any idea of freedom is formed in that unhappy kingdom. In France the crisis was prepared by innumerable writings ; but it is believed not even a pamphlet exists in the

Spanish



Spanish language, which displays any just or liberal notions of government.

It is understood that Spain is to take a chief concern in attempting a counter-revolution in France; but the deplorable state of the Spanish finances will prevent any great exertion. The royal treasury cannot supply the common expence of government, and loans have been negotiated at Lisbon and Genoa without success. It is not, therefore, likely that the share of Spain will be considerable in a war which, if once commenced, may embroil all Europe, and continue for many years. Some politicians suspecting that if Russia enter into hostilities with France, mutual interests, in opposition to that power, may lead France and Poland into an alliance; and to Poland will, in a necessary chain of connection, accede the elector of Saxony, Prussia, Holland, and England.

#### G E R M A N Y.

The conference at Pilnitz, between the emperor, the king of Prussia, and the elector of Saxony, is the most memorable occurrence since the peace with Turkey: but the real objects of this unusual meeting continue doubtful. A proportional diminution of the forces of Austria and Prussia, the exchange of the Netherlands for Bavaria, the secularization of many German bishopricks, are some of the articles mentioned. A more probable one establishes an alliance between the powers for mutual defence, and for the preservation of the peace of Germany. How far the French affairs were considered appears not; but the acknowledgment of the national flag by the emperor seems to evince the fallacy of the surmises entertained. Nor can the interest of any of the contracting powers lead them to overthrow a government which has abjured all foreign conquest, in order to re-establish the former, which was so frequently occupied in destroying the tranquillity of Germany.

#### A U S T R I A N N E T H E R L A N D S.

These provinces are not yet entirely delivered from their commotions. The emperor having excluded from the council of Brabant five members, who had been checked by the insurgents, the states insisted upon their re-admission; and proceeded so far as to refuse all supplies till the government should satisfy this, and some other demands of a similar tendency; such as, that all the suppressed monasteries should be restored, and that no exceptions should be made in the general amnesty. Nor have these fanatic revolvers, consisting of a few nobles and numerous priests, refrained from promulgating many inflammatory papers, to support their pretensions. The power of the clergy is, in the Low Countries, immense, and is propagated with successful art. Independently of the influence of bigotry, they are possessors of the greatest part of the lands, and secure the support of the people, by granting

very easy leases. The numerous lawyers and tradesmen are warm friends of the rich priesthood, from whom they chiefly derive their maintenance.

On the other hand, the emperor has ordered the resolutions of the states of Brabant to be torn from the register; and, the more effectually to overawe the discontented, he has offered to the United Netherlands a treaty for the support of the tranquillity of both countries, which probably will be accepted. The conduct of the emperor, while duke of Tuscany, may justly lead to an inference that his reign will be distinguished by his endeavours to enlighten his people, and to promote their real happiness; while it is unfortunately the case of the Netherlands, that the supposed representatives of the people are the chief enemies of personal and mental freedom.

#### UNITED NETHERLANDS.

The marriage of the son and heir-apparent of the stadtholder to a princess of Prussia, may contribute to the maintenance of the political connexions between the two countries.

#### FRANCE.

The interesting affairs of this country deservedly continue to attract the general attention of Europe. The first event, in the order of time, and the most important in itself, which has occurred since our last statement, is the acceptance of the new constitution by the sovereign. Some hesitate not to believe that this concession was the stipulated price of the forbearance shewn by the national assembly upon the capture of Louis. However this be, the measure was absolutely necessary, as the majority in favour of this great change was so numerous that it may with justice be denominated the voice of the nation; and no monarch, even in the most despotic countries, can reign with universal dissent. In religion, and in politics, the court must ever follow the majority of the people.

It has been a peculiarity of those ancient and modern republics, consisting of single cities, being indeed the only ones known till the present century, that the prevailing party was so unmerciful, or the vanquished so suspicious, that the minority have usually been forced to leave the state. Notwithstanding the laudable measure of a general amnesty, this singularity of a democratic government has appeared in France; but though the instability of ancient and modern republics has proceeded chiefly from this cause, the minority in the present case is so small, that little danger can be apprehended. Nor indeed can the smallest inference or analogy be derived from the minute republics, yet known, in order to be applied to America or France; on the contrary, it would be more reasonable to argue, that the events incident to cities will not befall large nations. Guicciardini has long since observed the fallacy of historical examples, inasmuch as no event can in



actors, action, time, circumstances, origin, or consequences, correspond with another.

Since our last, Avignon and the country of the Venaissin have been appropriated to France, by a decree of the national assembly; and a compensation is to be made to the Roman see. It is no wonder that the possession of this district by the pontiffs had become singularly invidious; and it was even dangerous to the progress of liberty and reason in France, by affording a constant example and refuge of fanaticism. But the scenes of blood and horror which have followed in that miserable city and province, must excite some astonishment at the defect of prevention in the national assembly: even the present quiet is a reproach, as it testifies that such disorders might have been previously extinguished, before the sparks produced a conflagration.

The quiet election and assemblage of the new legislative body disappointed the conjectures of many politicians. In its commencement, this second national council shewed more zeal than wisdom: but much is to be pardoned to the novelty of their situation, and to the want of precedents. The gravity of a senate is the effect of maturity and experience; nor must it be forgotten that the extreme vivacity of the French character must predominate, and introduce a warmth and petulance of discussion unknown to nations of a more sedate disposition. It is to be hoped that this peculiarity which has prevented the French from retaining several of their conquests, their pertness being offensive to all other nations, will not injure their national counsels; but that by the delay in procedure, (which in France ought to double the space allotted in an English parliament) the heat may be allowed to evaporate before a conclusion is instituted. From the present defect of talents in the new and unexpected career of senatorial exertion, the national assembly consists chiefly of curates and advocates; and the elocution of the latter cannot be expected to be remarkable for gravity or modesty, however valuable in point of information, and other respects.

The state of the finances, the emigrants, the disputes with the German princes, have chiefly occupied the attention of the new assembly. On the first subject it is impossible to procure unbiassed and authentic information; but it appears that the assembly exerts every endeavour to place the national income and expenditure upon a proper footing. The sale of the possessions of the church exceeds the expected value; and, if peace continue, the finances may soon resume a prosperous appearance; but the present preparations for war are not a little distressing to the public treasury. The new coinage is not beneath notice; that of the baser metal in particular, as its small circle conveys the important epochs of the fall of superstition, and of despotism, being formed of the bells of the

monasteries, and bearing on its reverse the fasces, crowned with a cap of liberty, and surrounded with a civic wreath, LA NATION, LA LOI, LE ROI; beneath, AN. 3. DE LA LIB.

Upon the king's acceptance of the constitution, and the general amnesty, all restraints being removed, numerous emigrants began to leave the realm. Royal proclamations have appeared, containing pathetic remonstrances against this desertion; the king declares, amidst other arguments, that 'if there be any amongst them who have been induced to believe that they may thus give the king a proof of their attachment, they are deceived; and should know that the king can consider as his true friends those only who unite themselves to him, for the maintenance and respect of the laws, for the re-establishment of order and of peace in the kingdom, and for confirming every sort of prosperity which nature seems to have destined for it.'

The national assembly instituted a decree, recalling the French princes under the penalty of confiscation; but the king, exerting his right of *veto* allowed by the constitution, refused to sanction this ordinance. It is likely that the absentees interpreted this measure as a collusion, and perhaps they were not mistaken. The king, however, dispatched monitory letters to the princes, soliciting their return. He tells them, 'I think that the motives which determined me, ought to have the same weight with you; I therefore invite you to follow my example. If, as I do not doubt, the welfare and tranquillity of France are dear to you, you will not hesitate to concur by your conduct to restore them. In putting an end to the uneasinesses which agitate the minds of men, you will contribute to the re-establishment of order; you will secure the ascendancy of wise moderate opinions; and you will effectually promote that good, which your absence, and the plans which are attributed to you, cannot but counteract.'

These letters failed in effect; and the princes pursue their desperate and unwise schemes. In expectation of the open assistance of Spain, Russia, and Sweden, and the secret aid of most European kings, they are preparing for a war; which, if it ends, as most probable, in their defeat, what mercy have they to hope from a nation plunged into the most horrid distresses by their little personal vanity, and that of their followers? If successful, how invidious, how detested, how short the triumph! In our civil wars, foreign aid was carefully avoided on both sides; for the sentiments of all nations unite in regarding a victory obtained by foreigners as the subjection of their native power. France is neither so feeble, nor so unenlightened, as to be ruled by force only; and successive foreign armies would most effectually overturn that throne which they were introduced to support. Nor, as power and honour depend on opinion only, can nobility exist but with the respect



and esteem of the people: if universally despised, it is only a badge of degradation; if universally detested, it is annihilated. It is impossible that the national assembly can alter these parts of the constitution which concern the nobility, as some suggest: they have no such power by the constitution itself, and if they annul one article the whole is lost. Happily the moderate party now reigns in that body; but we cannot discern that any compensation or composition can be found. The extreme ignorance and inability of the French princes prevent them from seeing the danger of defeat, and the yet greater danger of success. In the latter case a new host of absentees will appear; and the kingdom, lost in perpetual commotions, and deprived of all wealth and force, may soon be divided into provinces by the neighbouring countries; and afford, after Italy, the second example of a large domain perpetually subject to foreign powers. Nor can it be doubted that most European courts are misled by the representations of the aristocrats, which alone are listened to, and have no just notion of the national enthusiasm of the French in favour of the new constitution.

Various and discordant are the accounts which have appeared of the forces enlisted by the aristocratical emigrants. The following is preferred, as being the most exaggerated; so that the reader may thence infer their utmost power.

The old establishment of the *Maison du Roi* consisting of *Gardes du Corps*, *Gens d'Armerie*, *Mousquetaires*, *Chevaux Legers*, *Gardes de Monsieur*, *Gardes d'Artois*. The regiment of Berwick, completed by 400 Swiss, and 200 Hessians. The regiment of Dillon. A body of 1200 chassieurs, consisting of Flemings and others, who lately served the aristocracy of the Netherlands against the emperor. The legion of Mirabeau, consisting of 1500 men: and another under Bouffle, a noted partisan, amounting to 3000 Swiss, Corsicans, and Tyrolians. The Count de Welkenheim is to supply 3000; the prince of Waldeck 2000. Add 1000 riflemen and hussars. Lastly, the Prince de Nassau, and the Cardinal de Rohan, are raising regiments. The total amount may be about 20,000 men.

The king of Sweden, with his usual quixotism, is expected to head 12,000 Russians, and as many Swedes. Spain is so much exhausted that she will hardly afford 30,000 men. The assistance of Sardinia is doubtful; that of the German ecclesiastical electors, who are doubly enraged at the French constitution, as princes and as priests, is more certain.

On the other hand, France has ordered three armies of 50,000 each, under de la Fayette, Rochambeau, and Luckner.

It is, however, to be hoped that, as is now the fashion, these preparations will end in nothing. With a proper spirit

France has required the Electors of Mentz, and of Treves or Triers, and other potentates in whose states the aristocrats were carrying on military preparations, to issue prohibitions, or expect a speedy declaration of war. Some, as is reported, have complied with the demand.

The emperor has acknowledged the French national flag, and appears prudently inclined to take no part in the contest. The national assembly have, as is believed, succeeded in detaching, by promises of compensation, those German princes whose property was affected by former decrees, from the interest of the emigrants. May its other measures lead to peace, and may a war be avoided dangerous to all parties; and which, from its nature and consequences, is likely even before the approaching termination of this century, to change the appearance of Europe.

#### B R I T A I N   A N D   I R E L A N D.

The most important incident which has occurred since our last, is the marriage of the duke of York with the Prussian princess, which took place on the 29th of September, at Berlin. On the 25th of October they arrived in England, and were received with public joy and applause, which were increased by the reflection, that a long space of time had elapsed since any prince of the house of Hanover had formed so proper and so distinguished an alliance. A young princess is secure of popularity even in these republican times; but if fame be believed, the duchess of York deserves it.

The meeting of parliament is deferred till the end of January, when the political campaign promises to be warm and vigorous; but the minister's decided majority will enable him to support any measure he pleases. It is hoped the dreadful example of St. Domingo will effectually terminate all further discussion of the slave-trade, except so far as to prevent harsh or cruel treatment of the negroes; and that such of the senators as study sentimental novels will attend to the Europeans, as well as to the Africans. If they must find occasions to exert their pathetic feelings, it is recommended to them to prepare a scheme which will put a complete period to the barbarous practice of war, after which pestilence, earthquakes, &c. &c. may undergo a parliamentary investigation.

A more pleasing object occurs in the repeated expedition for transporting the bread-tree, and other useful plants, from the South Seas to our West-Indian islands. Such schemes do honour to the age and country.

In Scotland and Ireland, civilisation and industry make rapid advances; and it is believed that these countries, long the last, will soon be able to vie with any in Europe, in national improvement.

*January 1, 1792.*

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